The Priest

Edited By Priests For Priests

December, 1949

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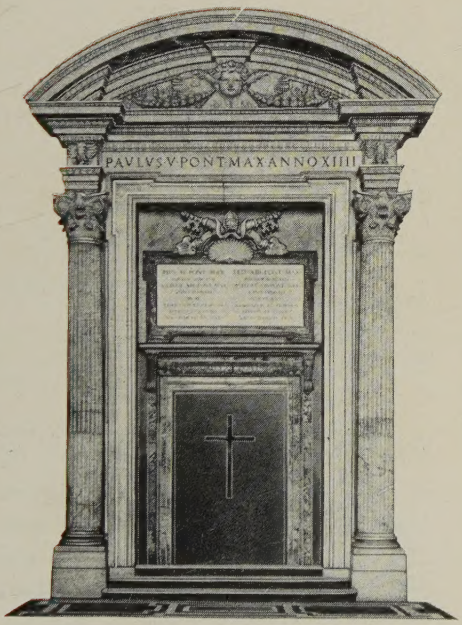

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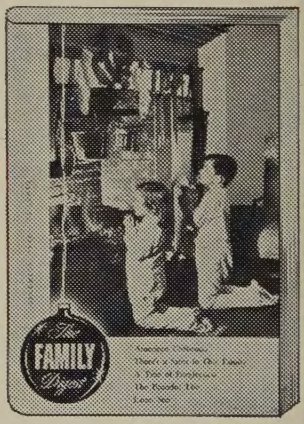

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The Great Dewey

IT was in 1859, the year of the famous **Origin of Species** with all the ensuing controversies over man and ape, that John Dewey was born. O happy coincidence!

Dewey, as much as anyone else, has had an important role to play in following out the implications, real or fancied, of the **Origin**; he has made his own all that modern evolution has stood for: relativity of morality, importance of change, neglect of principle as irrelevant, absence of purpose, thorough-going naturalism, and a liberalism based largely on a fear of affirmation.

Today he is unquestionably the hero or demi-god of educators. There is no name like unto his, no comparable influence. He is probably the only American about whom a genuine philosophical school has gathered and whose influence has been noticeably felt in Europe. Findlay in England, Clarapede in France, Kirschensteiner in Germany are heavily indebted to him. He has been invited often to lecture abroad; he spent two years in China in an attempt to "reform" education there; his present volume known as **Reconstruction in Philosophy** was delivered lecture-wise at the Imperial University of Tokyo; he acted in an advisory capacity to the Turkish government after Turkey went Western; and his Im-

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pressions of Soviet Russia, rosy impressions in 1929, seem to indicate that the admiration was mutual.

His popularity, of course, has its reasons. One might well question whether he is an original thinker at all. True, he has devised educational methods in line with his theories. But the theories themselves? Are they not rather the very stuff which today we live and breathe in? Doesn't Dewey owe his popularity to the success with which he has expressed what many people had already thought "but ne'er so well expressed" themselves? He has formulated the very aims or lack of aims which modern educators have required for their muddling through. He has (with apologies to Bacon) simply "Rung the bell to call the (half) wits together!"

Acute critics, by no means scholastic, have often pointed out that the vicious flaw in Deweyism is its vagueness. It is one thing to call upon the "creative intelligence" for more and more "growth," for wider and wider "democratization," for meaningful "activity" (all Dewey slogans). But at the same time, Dewey scorns all attempts to refine what he calls our "general concepts of institutions, individuality, state, freedom, law, progress, order, etc." Cohen remarks, apropos, "'Let us do the best we can' is meaningless, if we have no idea as to what is best or how it can be found."

In his Inglis lecture, deploring the confusion weighing upon modern educators, Dewey scores it as "due ultimately to aimlessness." This from a man who could write

THE PRIEST **DECEMBER, 1949** **VOL. 5, NO. 12**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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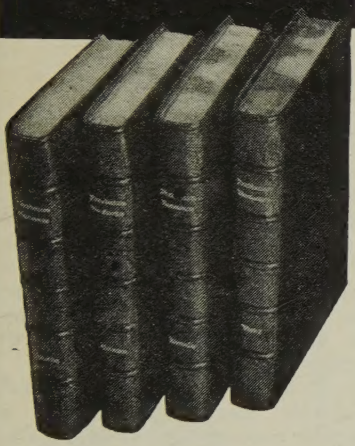

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elsewhere: "To abandon the search for absolute and immutable reality and value may seem like a sacrifice. But this renunciation is the condition of entering upon a vocation of greater vitality." Posterity will lay that confusion at the feet of its propagator.

Why Not a Crib Contest?

LAST year we noticed the beginnings of a drive to get Christ back into Christmas. In St. Louis, **The Register** urged local merchants to decorate their windows with a religious motif — preferably a Crib. Then the names of co-operating stores were published by **The Register** in a special pre-Christmas issue.

In Monterey-Fresno, the **Central California Register** sponsored a diocesan contest for the best Crib, either indoors or outdoors, with five juries operating throughout the diocese, and five awards.

The Rochester Diocesan Council of Catholic Women installed a Crib for the season in the New York Central Station.

The CYO of Tennessee also sponsored a statewide Crib contest.

In Amarillo, the K. of C. sponsored its second annual Christmas window-display contest for local merchants. A trophy cup and $50 in cash were given as prizes for the best Nativity scenes in downtown store windows. The Knights got in touch with window-trimmers all over town. Judging was done on the evening of the 24th.

It is certainly one of the meanest outrages of our secularist age that the Infant Jesus has been robbed of His birthday. And here we have at least one way of helping to reverse the situation.

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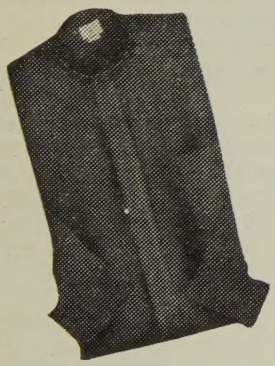

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IN connection with **Our Sunday Visitor's** Crusade For God, Managing Editor "Bill" Fink tells us he has had to raise his press run by over 75,000 a week. Most of the increase is going out in larger bundle orders to pastors already distributing the paper. Presumably some 60,000 of the people are taking two copies—one to read and one to pass on.

The other 15,000 copies are going direct by mail into the hands of non-Catholics — subscriptions contributed by zealous readers.

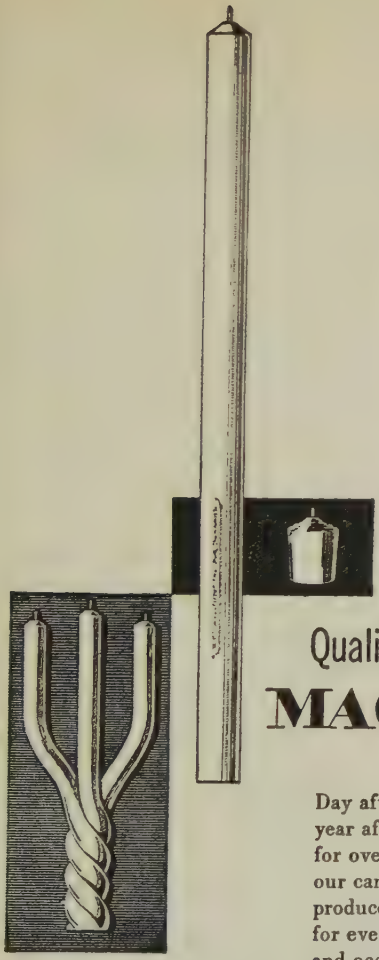
The good prayers and co-operation of our own readers in this effort will help swell our next year's total of converts.

Mary's National Shrine

WE were delighted to see Bishop Noll's announcement that well over $2-million has so far been raised to finish the National Shrine of the Immaculate Conception in Washington. About $600,000 of this came in during the past year.

It is the wish of the Hierarchy to have the Shrine finished in time for the Centenary Celebration of the dogmatic definition. That should take place, in the completed Shrine, in 1954.

The late Bishop Shahan, who first thought of the idea and started pushing it, once told Bishop Noll that early in the 1920's he called on "Tom" O'Neill, the millionaire owner of O'Neill & Co. in Baltimore. The Bishop painted a glowing picture of his dream and



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finished by inviting Mr. O'Neill to complete the Shrine at an estimated cost of $5-million.

The millionaire buried his head in his hands for a moment or so, and then—looking over at his wife—he said,

"Well, Ma, I guess we'd better build this church for the good Bishop."

But within a week or so, Mr. O'Neill was dead, apparently without having changed his will. Bishop Shahan was convinced that Our Lady wanted her Shrine built by the smaller contributions of her clients from all over the country.

Mr. O'Neill's money, by the way, went to the Archdiocese of Baltimore—$5-million of it, later increased by his wife, all of it earmarked for a new Cathedral.

But Archbishop Curley was well enough pleased with the present Basilica and, since the money had a good stout string on it, he couldn't touch it for any other purpose. By now, it is estimated that the principal has increased to between $12-15 million and, according to recent reports, Archbishop Keough is soon going to begin building operations.

"The Morning Star"

A GROUP of young layfolk in Chicago are trying hard to start a Catholic daily. Sick of all the talk about how many millions it will take, whether or not one can buy into the various wire-services, etc., they are simply rolling up their sleeves and pitching in, confident of the Blessed Mother's help. Regardless of our own opinions as to its possibility of suc-

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cess, or even as to its advisability, we have to admire their pluck.

According to their announcement in the November Integrity—

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"Subscription rates: One month —$1; six months—$5.50; one year —$10; founding subscription (one year)—let your bankbook be your guide."

Not Too Late

THE Christophers tell us that it's "Late—but not too late." They want us all to wire or write our Senator and Congressman immediately, urging them to withhold recognition by our Government of the new Communist regime in China that is being forcibly imposed on over 400 million Chinese.

Says Father Keller: "Our State Department is fortunately hesitating to recognize this Red government in China and prefers to leave the decision to Congress . . . Your letter may be a deciding factor in whether or not America helps to seal one-fifth of mankind be-

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hind the Iron Curtain . . . It is up to you! It is your country! It is your world!"

With the population masses of Russia, China, and India in the Communist camp—well, we shudder to think of the consequences . . .

Embarrassing Typo

TYPOGRAPHICAL errors can be not only misleading but downright embarrassing. In the last issue, our printer somehow dropped a slug, thereby leaving Msgr. Michael A. Chapman "fairly new in the priesthood." Blackface in the following supplies what was omitted:

". . . Monsignor Michael A. Chapman, a convert who was at the time fairly new in the priesthood and who is now **Chaplain of Mercy Hospital, Elwood, Ind.**

We had been describing his splendid work as editor of **The Acolyte.**

Drew Pearson's Lie

The Rev. Charles E. Coughlin declared in Federal court that he had never made any payments to a Royal Oak, Mich., doctor who is on trial for evading income tax payments.

According to editorial information received from NC-News Service, the pastor of the Shrine of the Little Flower in Royal Oak entered the case after an income tax consultant testified that Dr. Bernard Gariepy told him that Father Coughlin gave him $68,000 in 1942, 1943 and 1944. The tax expert said he understood that the priest made the payments to encourage the doctor "to go back to his wife."

Father Coughlin answered em-

(Continued on page 952)

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The Priest

Vol. V DECEMBER, 1949 No. 12

Editorial Comment

The Church and the Jew

It's their best friend . . .

THE purpose of this, and succeeding articles, is to make clear that the Jews throughout history never had a warmer friend than the Catholic Church; and that in recent years, when they were forcibly driven out of many countries without any haven to which to resort, they had no more genuine friend than the same Church.

The Jew has been kept mindful of the Sanish Inquisition, and the ill-treatment of their brethren in certain countries of Europe in centuries past, yet he was never told that the Inquisition did not deal with his brethren of his religion or race, but rather because, in the judgment of those then ruling Spain politically, they were believed to have been in sympathy with the anti-Christian Moors.

But, in passing, we might ask critics of the Spanish Inquisition how about the English Inquisition directed against Catholics under Elizabeth? How about the modern Inquisitions, in Russia and Germany, directed against Jews and Christians alike? The historians Stone, Hefele, Poulett, Balmes, claim that the English Inquisition was a hundred times worse than the Spanish; and Inquisitions of this boasted "civilized" age greatly surpass in barbarity that of Elizabeth. How about the cruel execution of thousands of clergymen and religious women not by Christians but by anti-Christians in Spain only five years ago?

It is both ridiculous and most unfair, therefore, to go back five hundred years in history to find a case against the Catholic Church. But non-Catholic historians of highest repute, including many Jewish writers, confess that the Jews were *always* treated best in Catholic coun-

tries, and especially in Italy—when the Pope was a temporal ruler. We shall later quote some of these writers.

If *individual* Catholics in our day have written in criticism of Jews (not *the* Jews) their criticism was motivated by the reluctance of Jewish leaders to denounce Communism in the same breath with Nazism, and by their espousal of the cause of enemies of the Catholic Church in Spain and Poland only a few years ago.

None of this detracts from the continued defense of the Jews, over the centuries, made by the Catholic Church, *as a Church.*

The Church Not Hostile

The writer has frequently sounded the feeling of Catholic prelates, clergy and people towards the Jew, and has found it to be remarkably friendly. Catholic theology, of course, teaches a universal brotherhood of man, and denounces as utterly pagan the exhibition of hatred for people who differ from them religiously or racially.

When there is question of the Jew's religion, the Catholic Church could not be hostile. Their religion, Catholics believe, was directly established by God Himself; it preserved the monotheistic idea, fostered a lofty morality, and was the forerunner of the international Kingdom which the Messias, a Jew of Jews according to His human nature, was to found.

Did not Christ Himself declare that He came not to destroy the Old Law, but to fulfill it?

For a similar reason the Catholic could not possibly oppose the Jew on account of his race. Was not Christ Himself a Jew? Were not His virgin mother and foster father, so revered by Catholics, Jews? Was not every one of His twelve apostles a Jew? Had not St. Paul, the great apostle of the Gentiles, been a most militant Jew and very proud of it?

On February 25, 1937, Dr. Cecil Roth, of London, England, speaking before the Zionist Forum in the Hotel Statler, Buffalo, said in part:

"Only in Rome has the colony of Jews continued its existence since before the beginning of the Christian era, because of all the dynasties of Europe the papacy not only refused to persecute the Jews of Rome and Italy, but through the ages Popes were protectors of Jews.

"Some Jews have the feeling that the papacy has a policy of persecuting Jews. But you must remember that English history is definitely anti-Catholic and your views of Catholicism may have been colored by English history. We Jews, who have suffered so much from prejudice, should rid our minds of prejudice and learn the facts. The truth is that the Popes and the Catholic Church from the earliest days of the Church were never responsible for physical persecution of Jews and

only Rome, among the capitals of the world, *is free* from having been a place of Jewish tragedy. For this we Jews must have gratitude."

Dr. Roth paid high tribute to the justice and fairness with which the majority of Popes treated Jews living in the states which, before 1870, were under the temporal power of the papacy. He continued:

"The present Pope Pius has had part in branding the so-called blood-ritual libel about Jews as false. In the middle of the eighteenth century three men who were Popes investigated the blood ritual legend and found it to be false.

"Pope Anacletus II, who reigned from 1130 to 1138, was a Jew who became converted to Christianity."

Two months later Rabbi Josuah Stern, of Montreal, paid a high tribute to Pope Pius XI, as the Jews' friend.

About the same time Rabbi Harry Richmond, of Wichita, Kansas, extolled the Catholic Church as the founder of the Western Civilization, which she also did most to promote.

Ludwig Freund, exiled from Germany because of his blood, in his work *The Threat to European Culture* expresses the belief that only the Catholic Church can save Europe, and that she should be given every encouragement by the Jew to do so.

Hugo Valentin, in his work *Anti-Semitism,* notes that Jews always fared worst in the Protestant parts of Germany, while "The Catholic Church . . . to a certain extent took the Jews under its protection."

Hugo Valentin also notes that when in 1890, the Jews were violently persecuted in Russia, the English protest was headed by Cardinal Manning.

In Our Times

Jewish organs have themselves sufficiently promulgated the defense which Pope Pius XII made in behalf of the Jews, even though it clearly disturbed the pleasant relationship which had existed between Vatican City and the Italian State, beginning with the year 1929. They also publicized the frequent denunciations of the Nazi persecution of the Jews by Cardinal Faulhaber, even though these greatly strained the relations between the Catholic Church and the Hitler regime long before World War II. They publicized widely the denunciation of the Hitler persecution by the late Cardinal Mundelein, of Chicago, who was mentioned, as a "Christian notable" in "Who's Who Among American Jews" for 1928; and singled out Bishop Sheil as the "Jewish Friend of the Year" soon thereafter, as they had honored, in a similar manner, Archbishop Hanna, of San Francisco, a few years previously.

Since that time the Cardinals of Belgium, of Hungary, of Aus-

tria, of France, publicly defied edicts of their then Nazi-controlled governments, and have called on their clergy to befriend the Jews, so mercilessly persecuted, ill-treated, exiled and murdered.

Lest there be a surmise, as enemies of the Catholic Church have hinted, that the Church has found it expedient to take the defense of the Jews today, the reader should be reminded that back in 1928, before Hitler had come into power, Pope Pius XI ordered anti-Semitism to be condemned clearly and *officially* by the Congregation of the Holy Office, in these words:

"Moved by the spirit of charity, the Apostolic See has protected the people (of Israel) against any unjust persecutions, and since it condemns all jealousy and strife among peoples, it accordingly condemns with all its might the hatred directed against a people which was chosen by God; that particular hatred, in fact, which today commonly goes by the name of anti-Semitism."

At the same time the Holy Office issued this Statement:

"The Catholic Church habitually prays for the Jewish people, who were the bearers of the divine revelations up to the time of Christ . . . Actuated by this love, the Apostolic See has protected this people against unjust oppression and, just as every kind of envy and jealousy among the nations must be disapproved of, so in an especial manner must be that hatred which is generally termed anti-Semitism."

Back in 1917 a clause denunciatory of anti-Semitism was incorporated in the Canon Law of the Church.

Pope Pius XI

Addressing a group of Belgians on July 30, 1928, Pope Pius XI declared:

"Abraham is called our patriarch, our ancestor. Anti-Semitism is not campatible with the sublime reality of that text; it is a movement which we Christians cannot share . . . No, it is not possible for Christians to take part in anti-Semitism. We are Semites spiritually."

The Pope continued:

"It is inevitable that any time we abandon the life of the gospels, human lives perish. Toward the Israelites we are not only extremely anti-Christian and anti-civil, but inhuman. For them the misery of exile and outlawing is not enough; it goes on to pillory, beatings, wounding and death . . .

"Propaganda against Jews assumes, wherever it is organized and led, proportions unworthy of twenty centuries of Christian civilization."

On the same day Pope Pius publicly stated:

"It is forgotten that humankind, the whole of humankind, is a single, great, universal human race. All men are, above all, members of the same great kind. They all belong to the

single great family of the living.

"Humankind is, therefore, a single, universal race. It cannot be denied, however, that in this universal race there is room for special races, as there is for many different variations and for many nationalities which are even more specialized."

A few weeks earlier, July 16, 1938, Pope Pius XI, addressing a missionary group denounced the Italian racial "Credo" which he summarized in these words:

"There has appeared in the Italian press in recent days an Italian racial credo prepared by a group of university professors under government auspices. The proclamations of this credo include: That great races and small races exist; that the concept of race is a purely biological one; that the majority of the Italian population are of Aryan origin; that movements of races in history are purely legendary; that a pure Italian race now exists; that it is time that Italians proclaimed themselves racists; that it is necessary to make a definite distinction between European Mediterraneans (Occidentals) and Orientals and Africans."

Pope Pius boldly asserted the Church's attitude even though he foreknew that he was inviting new hostility from both Hitler and Mussolini.

On these and other pronouncements of Pope Pius a New York paper, in September, 1938, quoted Jewish journals as follows:

"The *Jewish Morning Journal*, widely read Yiddish daily published in N. Y. City, commenting on the Christ-like stand of Pius XI, toward the Jews, says: 'Truly the Pope today is the only power in Europe who takes this stand. One hears no comparable statement from London or Paris, or even from America . . . the Pope is really a true humanitarian . . . far-seeing and wise man.' The *Jewish Press* of Omaha: 'Until only recently there was genuine fear among Jews that members of the church were taking an active part in anti-Semitic campaigns.' *The Jewish World* of Philadelphia considers Pius XI's utterances a 'flash in the dark.' Other Jewish papers in England, Los Angeles, New Orleans, voice expressions of gratitude to the Pope. Certainly the Holy Father's stand on this vexed question is that of a great moral leader, and far removed from the intolerant and bigoted ideologies that thrive on hatred, the exact antithesis of true Christianity."

On December 31, 1938, Rabbi Israel Goldstein, of New York, cited Pope Pius as one deserving of outstanding honorable mention for the year 1938: "for his broad humanitarianism and lofty spiritual utterances."

After the death of Pope Pius XI, and just prior to the election of his successor, Rabbi David Philipson, of Cincinnati, paid this tribute to the Pope:

"There is no individaul in the world who wields greater spir-

itual power. He speaks to millions with the authority than which there is none more unquestioned on earth. The late Pope exerted the tremendous power for peace and good will. May his successor follow along this path.

"There are none who hope more fervently or pray more ardently than do the Jews that the new Pope may be a veritable messenger of the Lord of hosts, and that people everywhere may receive from his lips instruction in mutual religious amity and forbearance. In a former day the phrase *Roma locuta est* meant the final word. Although world conditions have greatly changed, the voice issuing forth from the Vatican still exerts enormous power. May the Father of us all so direct the mind and heart of the new Pontiff, whoever he may be, that welfare not only of his especial religious following but of all men may be enhanced during the term of his incumbency."

Pope Pius XII

Pope Pius XII has continued the policy of his predecessor. He engaged for work in the Vatican Library and Academy of Science five famous Jewish scholars who had been ousted from Italian universities. In this concrete way, he displayed his displeasure at the ill-treatment of the Jews in Italy. The Jewish professors are:

Professor Almagia, who had been previously employed at the University of Rome;

Professor Giorgio del Vecchio, Professor of Law for fifteen years at the University of Rome, and rector of that University by Mussolini's appointment;

Levi della Vida, who, as a Professor at the Rome University, had refused to take the Fascist Oath of Allegiance. This Professor is one of the world's leading authorities on Mohammedan studies;

Levi-Civita, one of the greatest living physicists, now a member of the Papal Scientific Academy;

Vito Voltera, who had been deposed from the presidency of the Royal Academy "dei Lincei." He is a renowned mathematician and physicist.

Pope Pius XII, through his delegate, the Most Reverend Valeri, Papal Nuncio to France, in September, 1942, protested to the Vichy Government against the evacuation of the Jews, on orders from Hitler, for the purpose of having them work in German war industries. The Church was severely rebuked by Laval for it.

The Pope today is making excellent use of his contacts with the entire world to find missing sons for their mothers, and to bring news from home to their separated boys. Recently this story was carried in the press:

"A young Boston Jew, according to the *Transcript* of that city, tried for months to discover whether his parents were still alive in the No Man's land that

was Poland. The U. S. state department sought to locate them, but failed. The American Red Cross also did not succeed. One night he wrote a letter to the Vatican. In a few weeks, he had a reply, giving him the town and the street address where his parents are now living. The grateful young man was not anxious for publicity. The *Transcript* had a time getting the story and omitted his name.

" 'I don't like to mention it around much,' said the son. 'It might get the Pope in wrong if people found out he had done a favor for a Jew.' "

United States dailies carried news of the arrest of priests in France for having carried out orders of Cardinal Gerlier "who refused to authorize the surrender of the children of Jews for deportation."

Archbishop Saliege, of Toulouse, issued a pastoral letter in which he said:

"It is a sad spectacle reserved for our times to see children, women, men, fathers, mothers, treated as a wretched herd . . . and embarked to unknown destinations."—✠ J.F.N.

(To be continued)

How Silly of Me!

A priest we know who was present at the occasion vouches for the truth of the following delightful little anecdote related of Prince Henry of Holland, late husband of Queen Wilhelmina. It seems the Prince was officiating at a public function of some kind, and in the course of it a distinguished member of the local Catholic clergy was presented to him.

Henry was very gracious. He shook hands, smiled, and said: "Was your father a Catholic priest too?" Whereupon Henry's aide-de-camp nudged him and shook his head negatively, causing the Prince to catch on to his mistake. Amid some confusion and embarrassment, Henry gallantly shook hands again with the priest, murmuring as he did so: "Please pardon me. I forgot that priests do not have fathers."—**The Liguorian.**

The Secular Collegian

A few months ago, a survey was conducted among the students of three of Pittsburgh's secular colleges regarding the role that the churches play in their lives. Only 4.3 per cent felt that religion was the most significant influence, and 84.3 believed that the churches would decline in influence during the next twenty years.—**The Paulist News.**

"Poor Crazy Bruté"

He belied the misgivings of his adversaries

Hugh P. Nolan

ONE hundred and ten years ago—to be precise, on June 26, 1839—there died a member of the American hierarchy whose promotion to the episcopate was protested as sharply as any nomination ever made to that august body in the American Church, Bishop William Gabriel Bruté de Remur, of Vincennes. His appointment came as the result of an unusual arrangement. Anxious to split extensive dioceses, both Bishop Rosati of St. Louis and Flaget of Bardstown, Kentucky, had proposed in 1832 the erection of a see at Vincennes, Indiana and presented Father Bruté's name for its first bishop. At a special congregation on American affairs, Propaganda decided to postpone the erection of Vincennes but stated that in case it was elevated, Bruté would be named its first prelate.

At the 1833 Baltimore Council, which was marked by a more animated division among the prelates than any of the Baltimore meetings, it was decided to petition for the erection of a diocese at Vincennes. The conservative bloc successfully voted to propose Bruté. Upon the adjournment of the Council, Bishop John England of Charleston informed his intimate friend, Paul Cullen, then Rector of the Irish College in Rome, and not only a consultant but a friend of the reigning Gregory XVI: "The newly erected See of Vincennes has Bruté, who is one of the best of men, but though my kindest friend, I did my best to keep him out for his own sake and that of the diocese."

Francis P. Kenrick, Bishop of Philadelphia, went further and in a seemingly desperate attempt to prevent the promotion of Bruté hurried a letter to the same Cullen: "I might be wanting in my duty did I withhold the expression of a sentiment that may appear paradoxical, which is nevertheless true—that the greatest evils with which this country has been afflicted, are attributable to good men." The Philadelphia prelate protested that bishops in this country with the best of intentions have procured the elevation of men of virtue, "but destitute of several necessary qualifications." This was his fear as he concluded his letter: "The West is likely to be similarly circumstanced, if the Bishop of Vincennes be selected according to the wishes of the assembled Prelates, who in this case yielded too much to their veneration for the individual."

Kenrick, like England, had the highest regard for Bruté person-

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The writer teaches at the St. Paul Seminary, St. Paul, Minnesota.

ally, but thought it unwise that "an old man [Bruté] with the most strange eccentricities of mind, be sent in the decline of a life spent in collegiate exercises to be the Apostle of a new diocese."

Considered Scholarly But Too Gentle

When the news of Bruté's nomination seeped out, many of the clergy in the eastern part of the United States were astounded. Everyone who knew the quaint, fifty-four-year-old professor admitted that he was scholarly, indefatigable, and saintly; but his gentle nature and simplicity compelled them to maintain that he did not have the sterner qualities needed to lead men and to organize and administer a missionary diocese on the rugged frontier of Illinois of whose forty-two counties, the Vincennes diocese would include twenty-five as well as the entire State of Indiana.

Nearly all the faculty of Mount St. Mary's, Emmitsburg, where Bruté was superior petitioned against the nomination not only because they did not wish to lose their professor of theology but also because they were convinced of his ineptitude for such a post. In justice to Bruté it must be remembered that he in no way sought the appointment. As a matter of documented fact he strove to be excused from accepting the post. But Rome ignored the protests and petitions. The Bulls reached Bruté, July 22, 1834. He was consecrated in St. Louis on October 28, 1834, by his patron, Bishop Benedict Flaget of Bardstown, assisted by Bishop Joseph Rosati of St. Louis and Bishop John Purcell of Cincinnati.

Bishop Bruté was a blessing conferred on the American Church by the French Revolution. He was born of a bourgeoise family in Rennes, France, March 20, 1779. His father, Simon Gabriel Bruté, was superintendent of the royal domains in Brittany, and his mother, Jeanne Renne le Saulnier, managed her deceased first husband's printing house. At the age of eight the boisterous little boy lost his father. His mother, with an innate French thrift and practical business sense, rescued the entangled estate and its finances so well that she was able to employ a private tutor for young Simon when the Revolution closed the public school he was attending. These teachers prepared the boy for the Polytechnical School. His family was militantly Catholic. Even at the height of the Reign of Terror, a private chapel was maintained in Simon's home, an asylum for any hunted priest. Simon himself, disguised as a baker's son, attended the trials and visited the prisons, smuggling Viaticum to the dying and carrying messages to priests and royalists, when a suspicion of these activities would have meant instant death for the youth.

He Enters St. Sulpice

When those blood-stained days passed, Simon undertook the study of medicine in Rennes and later at the far-famed Medical School of Paris, where he graduated in 1803 with the highest award in a competing class of 1,100. So marked was Dr. Bruté's disgust with the atheistic radicalism and the fleshy materialism of the faculty and his fellow students that he renounced a promising medical career and entered the Seminary of St. Sulpice to study for the priesthood.

The young doctor soon became as apt a student of theology as he had been of science. He became especially proficient in dogmatic theology and Sacred Scripture, subjects that were to stand him in valuable good stead on the American mission in several serious controversies with leaders of different American Protestant sects. Upon ordination in 1808, he decided to devote himself to a life of study and teaching and so joined the Sulpicians, refusing an assistant chaplaincy to Napoleon and a canonry in the Cathedral of Rennes. While teaching theology at the Seminary of St. Sulpice, Rennes, he met the French-born Father Flaget, then nominated for the bishopric of Bardstown. Following his interview with Flaget, Bruté volunteered to work in the United States. For two years (1810-12) he taught at the Sulpician seminary, St. Mary's, Baltimore, the oldest seminary in the United States, when he was called by President Dubois to Mount St. Mary's, Emmitsburg, to teach moral philosophy, science and Sacred Scripture.

In 1815 he returned to France where many fine offers were unable to tempt him from his American mission. He brought three clerics to this country and, of much importance, his library of 5,000 volumes, unusually rich in medical, philosophical, and scientific works. This collection proved helpful to the most productive Catholic clerical writer in the nineteenth century United States, Bishop Francis P. Kenrick.

Appointed Superior At Baltimore

Upon his return, Bruté was appointed Rector of St. Mary's. Baltimore. Because his friend. Dubois, needed him and too because of declining health, Bruté was transferred to the more healthful location, Mount St. Mary's, Emmitsburg, where for sixteen years he taught theology, served as spiritual director for the Sisters of Charity, and assisted at the neighboring churches. When "the Mount" became a secular institution in 1826, he still continued on the faculty until he was named the first Bishop of Vincennes. He made an unusually favorable impression on the faculty and students because of his careful scholarship, but especially because of his self-sacrificing goodness, which found time to do favors for anyone. Despite his

deep humility and endeavors to hide away with his books, he was soon considered an oracle by the American hierarchy. His influence with Archbishop Maré chal helped to prevent the suppression of "the Mount" which some Sulpicians then wished because of its competition with St. Mary's.

Among the prelates he helped to train were: John Hughes, the first Archbishop of New York; John McCloskey, the first American Cardinal; Bishops Purcell of Cincinnati, Portier of Mobile, Quarter of Chicago, Gartland of Savannah, Blanc of New Orleans, Carrell of Covington, Whelan of Wheeling, Bacon of Portland, Young of Erie, Elder of Cincinnati, and McFarland of Hartford. Wherever his students gathered, Bruté's Frenchisms were joyously recalled but before the group parted his praises were sounded fully. It is a recorded fact that for the sixteen years he taught at "the Mount," the impoverished Bruté never took a salary.

A Difficult Assignment

When the Bulls of his promotion arrived his friends collected a purse of $200 to pay his consecration expenses and to enable him to reach his diocese. It would be difficult to imagine a more difficult assignment for a bishop in the United States. In the whole of his diocese, which extended over some 6,000 miles on the frontier, he noted there were only two priests and the unsavory reputation of several *vagi* who had sought refuge in distance. Three of the four churches were in such a dilapidated condition, that they were scarcely fit for use. Drunkenness and vice were rampant in this unpoliced land. Many Catholics, from a lack of opportunity to practice their religion, had fallen away and in some instances had joined Protestant sects or at least attended their meetings. Along with the fewness of his subjects and their laxity, Bruté had to face an aggressive bigotry, which looked on his installation as the establishment of the "Man of Sin" and the "Mystery of Iniquity" in the Illinois country.

After a rapid visitation of part of his diocese, one-fourth the size of all France and without five good roads, Bishop Bruté set out to secure in his native land financial aid and missionaries. In his choice of priests, his seminary experience was invaluable. Not satisfied with mere episcopal approval, he himself decided whether they would be suitable physically and temperamentally for the hardships on the shores of the Wabash. Despite his apparent proclivity for book knowledge, Bruté was a shrewd judge of men. Two of the eighteen missionaries he enlisted for his diocese became distinguished members of the American hierarchy, Celestin de la Hailandiere, and Maurice de St. Palais.

While abroad, Bruté made a special journey to see his life-

long friend Felicité de Lamennais, once considered for the red hat because of his learning and his writings, but who had now defected, much to the scandal of the Catholic world because of his prominence. The American Bishop was successful in getting his friend to attend his Mass, but once he broached the subject of faith, Feli grew obstinately silent. A letter of Lamennais portrays in bitter terms their last conversation. Although Bruté never stopped praying and writing to his friend, Lamennais died outside the Church in 1854.

A Visit To Gregory XVI

While in Europe, Bishop Bruté paid his obedience to Gregory XVI, who spoke with sorrow of Lamennais and then discussed at length the American Church. Before allowing Bruté to depart, the Holy Father gave him a large donation for his diocese.

Until his death the Bishop of Vincennes was gravely concerned about the lack of priests to care for the large German immigration into his diocese. Entire towns and villages were totally German. With these facts at his finger tips, the Bishop journeyed to Vienna and made such a stirring appeal to the *Leopoldinen-Stiftung,* an association for the propagation of the faith, that for the next three decades his diocese received financial aid from that organization, $28,400. In 1838 he received $2,900 from that foundation. Bruté, while in Europe, also arranged for the assistance of the French Society of the Propagation of the Faith, which continued to aid Vincennes until 1869, by which time the French group had contributed the phenomenal sum of 238,000 francs. There can be little doubt that the Bishop's French friends were influential in securing such generous aid for his diocese.

Notwithstanding this magnanimous assistance, when Bruté returned to his see, so dire at times were the needs of his priests that, while he advised them not to undertake manual labor for their maintenance, he did give them permission to teach various subjects to the general public for their keep. In many cases his priests, because of these trying conditions and the severity of the climate, died after only one or two winters in the diocese.

For one who had led a sedentary life, Bishop Bruté's physical stamina was surprising. As one priest wrote to Mother Seton concerning Bruté: "He can do what would kill ten men if you only give him bread and two or three horses to ride to death, one after the other."

From May, 1838 to August 1838, he travelled 1,600 miles on horseback to confirm throughout the diocese. In that land of dubious doctors, he cured physical as well as spiritual ills. Yet with all his long journeys, he was forced to lament that two and a half years had gone by

without his being able to visit one of the largest settlements in his diocese, Chicago. Conditions such as these caused Bruté to petition for a coadjutor as early as August, 1837. However this request was not honored.

Educational Foundations

The dreamy idealist that so many feared would be a total failure in the hierarchy proved to be ahead of his time in many ways—especially in the field of education. He founded St. Gabriel's College and the Seminary of St. Charles in Vincennes. He taught in the latter institution. His progressiveness was strikingly evident at the 1837 Baltimore Council. He was one of the first to suggest a Metropolitan See for the West. He campaigned for a uniformity in rubrics and discipline—e. g., fasting. He denounced the failure of the Council to petition for the erection of a see at Pittsburgh.

At home he established one of the first diocesan mission bands in the United States. Courageously he reported the bigotry and avarice of certain Indian agents, who hampered his priests laboring among those oppressed subjects. His duties were too numerous and his temperament too unsteady to permit him to complete any of the several books he undertook to write. but he did contribute many scientific and doctrinal articles to the Catholic periodicals and newspapers. His learning was also useful in defending the Church in the many religious controversies marring that period of our history, not only in those in which he personally was concerned, such as his refutation of the deism of Doctor Channing, "the Star of the East"—but also in aiding others such as Father John Hughes in his well-known disputation with Breckinridge, "the Flower of Princeton."

When the Church was concerned, the energetic Bishop with the difficult Breton accent was in no way nationalistic. He advised Propaganda to promote John England from Charleston to New York, even though he knew England was not *persona grata* to Bruté's intimate, Dubois, and notwithstanding Bruté's knowledge of England's bitter campaign to prevent the promotion of the Bishop of Vincennes.

His Apostolic Poverty

In 1837 while crossing the Ohio River, Bishop Bruté was forced to share the driver's seat on a stage coach. Exposed to the bleak March winds he contracted a severe cold which eventually developed into tuberculosis and robbed him of his life, June 26, 1839. When he died, he owned one suit of clothes and two well-worn shirts. The four churches in his diocese had multiplied into twenty-seven and there were thirty missions. The number of priest had mounted to twenty-five and there was a theological seminary with twenty students. Two religious

communities had been induced to enter the diocese, and separate colleges for young men and women had been established, as well as two free schools for boys and girls.

By some he was called in his priesthood "Poor Crazy Bruté," but never did any member of the American hierarchy so belie the misgivings concerning his promotion. What the zealous Bruté achieved at Vincennes under the most adverse conditions approaches the amazing. He proved beyond a doubt that he was an administrator as well as a scholar.

JULIE---Or Housekeepers Are Hard To Get

"MERRY CHRISTMAS! I hope the old boy gives me a bonus."

Pocket Books for Catholics

Clarence J. Krull

Cheap reprints of Catholic classics

"ONE man with a fact is worth more than a thousand with a theory"—so said an experienced old seminary professor.

Without further ado, let us look at some facts:

1. Our Catholic people should know more about their religion, its outstanding personalities, its history, its role in the world.
2. Millions—yes, many millions—are interested in the Catholic Church and want to know more about it.
3. There is a terrifying flood of printed trash drowning out the moral sensibilities of Catholics and non-Catholics alike.

"Three distinct problems," you say. "Correct," I reply, "but let us not multiply entities without necessity. Kill the three birds with *one* stone."

"Fine, but how?"

Why not inexpensive reprints of Catholic books? Hold on now; don't run off. It can be done.

During our last war the following question was asked of all prospective and actual members of the Armed Services: "What is your religion or religious preference?"

Army personnel 33%, Navy 50%, Marines 75% were, by fact or preference, Catholic. We must agree that so many millions interviewed *do* supply an adequate sampling. Suppose now that the average of the Armed Services was only a slim 40% Catholic, by fact or preference.

Census predictions are in the neighborhood of 150 million Americans; 40% of that brings one to this conclusion: There are at least 60 million Americans who are Catholic or would become Catholic.

Not all of these 60 million would buy a 25c or 35c reprint of a good Catholic book (Ghéon's *Secrets of the Saints;* Keller's *You Can change the World;* Merton's *Seven Storey Mountain,* etc.), but many of them would.

For this reprint plan to be successful, 60,000 copies per title must be sold in two months. Father, stop for a minute; do you not see that that means only one book (35c) per every 1,000 interested every 60 days?

Don't think for a minute that our people will not buy such books. And, what is more, read them. Our people are good—at least they want to be. But how many can afford $3.00 to $4.50 for the de-luxe editions? How many will buy them at that price even if they can afford them? Reprints are our only way to get the masses to read.

Father Krull is a priest of the Archdiocese of St. Louis.

Time Magazine, May 9 1949, page 108, makes this astonishing revelation: "In 25c Pocket Book editions alone, 28 of his [Erle Stanley Gardner's] books have sold more than 30 million copies in less than nine years."

Why detective stories in reprint, and not Catholic books? The presses are set up. Everything is ready to go. Almost, that is.

Doubleday, Inc. of Garden City, New York has been approached. They are willing to undertake the publishing of such reprints as will sell best. It is up to you, Father. If they were sure Catholic reprints would sell, they would begin immediately. Of that I am sure.

Do you know? It would require about half a million dollars to get the project rolling. Still they are willing. Let them hear from you. Encourage them. Write to Mr. Walter F. O'Keefe, Institutional Department, Doubleday & Company, Garden City, New York.

If the idea goes through, if Catholic reprints are put on the racks in our dime-stores, drug stores, depots, Union Stations, counters and shelves throughout the country—if anyone can do it successfully, it's Doubleday.

Then for 35c our Catholic people can learn a great deal about their religion. Our non-Catholic brothers can learn about *Christ's* Church without the embarrassment of approaching "Father." And, as light is superior to and will conquer darkness, Catholic reprints will do much to stem the tide of immoral literature.

It is "better to light one candle than to curse the darkness." Father, you can change the world!

Deutschland Go Bragh!

In Cologne, German boys and girls who spent three years in Ireland as guests of the Red Cross returned to their homeland with a grand Irish brogue.—Ave Maria.

Failure To Start A Fire

If it is true that vocations are decreasing, it is a simple matter to put the finger on the cause. We can start with the proved promise that youth is captivated by the idea of heroic service, dreams of serving a noble cause, and has not yet been enslaved by creature comforts as to lack the courage to make a clean break with selfish interest. The cause then is that the priestly ideal presented to youth in this age fails to start a fire. —The Lake-Shore Visitor.

Headstart on Marriage

Conferences for engaged couples

Martin Stevens

SOMETHING tremendous is happening in Brooklyn. It is only a small fire now, but we are trying to fan it—hopefully and prayerfully—into a conflagration. Sparks from it have already alighted as far west as California, and as far north as Ontario. If and as it spreads it should consume, in a bright blaze, the cancerous growth of divorces and broken homes from which we are suffering.

Our fire is a new and vital phase of the Cana Movement, called Engaged Couples Conferences. It sprang from the deep conviction that there is something lacking and lopsided about our approach to Christian marriage. For, in our attempt to fulfill the injunction of Pope Pius XI in his encyclical *Casti Connubii* " . . . to bring about the universal and permanent restoration of marriage . . ." we have concentrated upon the remote preparation for marriage and the remedial patching-up afterwards, but have neglected the all-important *immediate* preparation. It is a little like inspiring a boy with the dignity and joy of a priestly vocation, then leaving out his seminary training, and coming around after ordination to brush up his Latin and teach him how to read his Office. The analogy is far from perfect, because without remote preparation a boy would not think of becoming a priest in the first place, and without immediate preparation he could not be ordained. But without any preparation at all young couples will skip into marriage and, too frequently and tragically, skid out again.

Preparation for Christian marriage begins before the child is born. It begins with the parents' own attitude toward marriage, which makes the kind of home in which the child grows. From home to school, through observation and training, the child builds the background for his own marriage if that is to be his vocation. This is the most remote preparation of all.

Less remote, but still far from immediate, are the Marriage Forums of the Cana Movement, given separately for young single men and girls, which feature a series of practical and inspiring talks on marriage by priests, doctors, wives and mothers. They are being enthusiastically received, are spreading rapidly, and are doing tremendous good. But they are still remote, because marriage in general is a far different thing from marriage in particular. John and Mary, before they meet, may become inspired by the great ideals of marriage, and learn a lot about theoretical problems. But

when they meet and decide to marry, their problems become very particular and pressing indeed. No longer is it a question of "Should a wife go to business?" but "Father, John is still going to school and I've got to keep my job or we can't even *get* married." A baby during the first year of marriage may indeed be the ideal. But when John meets Mary and she discovers that his take-home pay is $42 a week, and he discovers that they will have to live either with her already-overburdened family or in a furnished room for lack of an apartment, the baby doesn't somehow appear so ideal. What to do?

More Than A Brushoff

What we have been doing is to give these young couples little more than a brush-off. We have called them in for a marriage instruction which may last from thirty minutes to an hour. They are uncomfortable, eager to get it over with. Most of what we have said has gone in one ear and, if it hasn't come out the other, has become so tangled up with wedding plans and invitation lists and all the hectic Big Day rush that it has been promptly forgotten. This is what we have been calling our "immediate" marriage preparation! Our newlyweds are launched, with a shower of rice and old shoes, into a world where pagan standards prevail, where landlords don't want babies, where divorce is the cure for everything from an impatient word to a penchant for eating crackers in bed, and where it is more important to keep up with the Joneses than to keep up with God.

The Engaged Couples Conferences were practically forced into existence. Young engaged couples who had attended the single Marriage Forums kept saying: "If we could only go again, and together! If we only had a chance to bring up these special problems of ours!" Older married couples, who attended the Cana Conferences given for married people, kept saying: "What a wonderful headstart on marriage it would have been to have conferences like these during the engagement period!" And so the Engaged Couples Conferences came into being, in order to provide the safeguard of intensive immediate preparation for the most important job most of our young men and women will ever undertake.

Basically, each Engaged Couples Conference is a day of retreat (although the word is never mentioned) in which couples who are to be married within the next six months learn God's plan for marriage, and discuss their own specific problems freely and frankly in the light of that plan. But except for its serious purpose, it looks and sounds little like a retreat—for couples smoke thoughtfully during conferences, cluster around the coke bar between confer-

ences, make merry over the supper table, and have a wonderful time.

Sunday Afternoons

The Conference begins at 2:30 on a Sunday afternoon. We have found that to be the best time. The couples attend Mass in the morning, and Sunday dinner is out of the way. They arrive looking skeptical, bored, curious—anything but enthusiastic. But they arrive—for the pastor has told them that this is their marriage instruction, and that both parties to the engagement must attend. The girls are hesitant, wondering what's going to happen. Their faithful swains have written all over them a big "But I've already heard *one* sermon today, for crying out loud!" The set-up is the first surprise they get. The Conference is not held in church, but in the rectory parlor if it is big enough, and more often in the school hall. Comfortable chairs and sofas are spread about in informal fashion. There's a (free) coke bar in the corner, and ashtrays all over the place. You can see the couples starting to relax.

Father is there to greet each of them, and when they are settled comfortably he begins the first of four conferences. These conferences are neither sermons nor speeches—they're friendly informal heart-to-heart talks in which spades are called spades with no fancy synonyms. The young people don't say much during these conferences, for this kind of talk is new to them—new to them, that is, as couples and in a group. But they soak it up with wide eyes in which both relief and gratitude shine. They learn some things they've never known before, others that they've wondered and worried about, others that they've been afraid or too embarrassed to discuss . . . all of them things that apply directly and urgently to them. This is the low-down. This, thanks be to God, is the straight goods. They need it, they know they need it, and they want it with an urgency that is almost heart-breaking.

Straight Goods

Here is the straight goods on marriage—what God wants marriage to be, how to fit their marriage into God's plan, the pitfalls that await them and how to avoid them. Here is the straight goods on the marriage act, on conception and contraception, on rhythm pro and con. Here is the straight goods on babies— having them, bringing them up. On conjugal fidelity, chastity, unity, married love. On in-laws, family squabbles, where to live, how to budget, home duties, career wives, miscarriages, sickness, jealousy, loyalty, insurance, and just about every other aspect of modern marriage—the straight goods, more inspiring and of more lasting value than any flights of oratory simply because it is so plain-spoken and practical.

Each conference lasts about

half an hour, with fifteen-minute "intermission" between, during which the couples compare problems in a busy hum of conversation. After the last conference, everyone files over to the church to say the rosary. But this is no ordinary rosary. It is their first family rosary. Each couple says it together quietly, and between decades each tells the faults they dislike about the other. Somehow it's so much easier, now, to be as frank about the other's faults as about one's own. There are no hurt feelings—only contrition, an ardent desire to correct those faults, and a feeling of blessed spiritual union such as they have never before experienced. They tell each other what they want most from their marriage, and pray together for it.

Meanwhile a group of older women of the parish (and what parish wouldn't collapse without such a group!) has been busy back in the school hall, setting up the tables for supper. As the couples return, they find that supper is as much of a "wedding feast" as the facilities will allow. The tables are covered with cloths or gay crepe paper, and are alight with candles and fresh flowers. The food is plentiful and delicious. A side table groans under the weight of home-baked cakes, and features a wedding cake which is cut by the couple to be married first—a merry climax to a memorable meal.

Questions and Answers

Enjoyable as the supper is, however, the couples can hardly wait to start the round-table discussion scheduled for immediately afterward—for by now they are completely at ease, ready to talk freely, and bursting with questions. A question box is provided, but most of the young people are eager to speak up. "Father, just when is the use of rhythm permissable?" "Is it true that Catholic doctors sacrifice the mother for the baby if there has to be a choice?" "We'll have to live with my mother, and she says no babies because there's not room—what shall we do?" "Is it better to live in a furnished room instead of with in-laws?" "Do husbands and wives need breathing spells—like separate vacations?" "What about this new 'natural' method of painless childbirth?" "Who should manage the money in the home?" Father's greatest problem is trying to hold the discussion to the allotted hour. It's "Just one more hour, Father—be a sport" and "Just a little longer please, Father, we've hardly started." The young people are transformed, eager to go on for the rest of the night.

Father finally manages to herd them back into the church for the closing of the Conference. They kneel with radiant faces and clasped hands as he reads the Marriage Ritual, and its words—so alive now with meaning for them—to sink into their hearts. Benediction follows, and with Our Lord's blessing, the couples leave. They haven't had

more than a few hours of "Immediate" marriage preparation, it is true—but what they have had, and the way it has been given to them, will prove a holy headstart on marriage for them indeed.

I said before that our fire is growing. When we started the Engaged Couples Conferences, we held them at five or six centrally located parishes in the diocese, and invited couples from surrounding parishes to attend. Registration is strictly limited to engaged couples who plan to be married within the next six months. Since it is of the utmost importance that the Conferences be kept informal so that the couples will feel at ease, and small so that each couple may take an active part, Conferences are limited to between 25 and 30 couples each. As the movement has grown, more and more parishes are filling the quota from among their own parishioners, and are giving the Conferences twice a year—in the fall for couples to be married from then until Lent, and again early in Lent for couples to be married during the spring and summer. A non-Catholic partner to the engagement, by the way, is particularly welcome—not because he is a non-Catholic, but because these Conferences give him an unparalleled opportunity to learn the right slant, God's slant, on marriage.

Engaged Couples Conferences are a twice-a-year need in *every* parish. The tremendous good they do, and their gratifying clearly-visible results, are out of all proportion to the small effort required to give them. Even this small effort is minimized, for we have available complete plans for setting them up, in addition to copies of talks to be used at the Conferences. Directing the work is Fr. Kenneth Morgan, Associate Director of the Confraternity of Christian Doctrine, 75 Greene Avenue, Brooklyn 5, N. Y. Write to him, tell him that you read about the Engaged Couples Conferences in THE PRIEST, and that you would like to know more. You will hear promptly—and, we hope, help fan our fire into a conflagration.

Legislation vs. Law

We will be accused of meddling in politics, but let the chips fall where they may, we have a duty to speak out on any question that involves morality. We must resolutely support the Natural Law and its expression in legislation. We must uphold any and every law that is necessary for the well-being of society. We have no right to stand idly by as the legislature knocks the props from under the social structure.—John B. Sheerin in The Catholic World.

Television—A New Medium

Mr. Robert E. Hiltz

Are we "missing the boat" here?

WHEN a new medium of mass communication and presentation comes along, the Catholic Church, naturally, is quite interested.

And why not? After all, her mission is to teach, both audially and visually, and television does both, at the same time and right in the comfort of your own home.

Let's take a quick look at the radio-TV picture today. As of August 29, 1949 there were 2,031 AM (amplitude modulation) stations programming daily shows. The FCC (Federal Communications Commission, official licensing agency for the U.S. airwaves) has another 372 applications for AM stations on file.

FM (frequency modulation) stations, totalling 738, are now operating, with 58 FM applications before the Commission. (Frequency modulation is the newer, freer portion of the spectrum whose chief advantage is that it is static-free and much wider, thus allowing for many other stations to be set up. It is certain that in time FM will replace AM—the change cannot be hoped for too soon—but whatever happens, either AM or FM are commonly designated as "audial" or radio, as opposed to the "audio-visual" which is television).

There are 75 television stations operating in the United States today *and applications for 346 new television stations before the FCC.*

That television stations in many U.S. cities will mushroom over 100 percent in the next few years is absolutely certain.

Here are more facts on TV:

The 75 TV stations presently operating are located in 34 states. These stations favor the bigger cities, but often blanket an area. They are no longer in lonely, local isolation, thanks to the birth of TV networks which can link cities 1,000 miles apart. Moreover, officials of the industry foresee a big TV market in small towns. They are gearing production of TV sets on that assumption.

The approximate total number of television receivers in the U.S. is 2,103,847.

Most cities have one television outlet, some others have two, while several others have more: e.g., Baltimore (3), Chicago (4), Detroit (3), Los Angeles (6), New York (5), Philadelphia (3), Washington, D.C. (4). For each home-receiver there are an estimated four to six televiewers, taking into account

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The author, now a seminarian, has had long experience as a journalist and director of public relations.

guests, relatives, and friends, who invariably want to see the television set. The number of televiewers increases in bars, hotels, etc.

Following are the number of television sets in the ten cities having the greatest number of sets: New York, 750,000; Philadelphia, 191,048; Los Angeles, 168,589; Chicago, 175,000; Boston, 112,000; Detroit, 75,000, Baltimore, 69,628; Cleveland, 67,481; Washington, D.C., 55,700; and St. Louis, 36,800.

Four networks are peddling piped shows to local TV stations, very few of which are independents. The four networks are the two radio giants, NBC and CBS, and ABC and DuMont.

At present, only DuMont offers a daytime schedule, which starts at 10 a. m. and runs to 1:30 p. m. CBS does a one-hour scheduling from 1 to 2 p. m.

Many Evening Programs

Night hours, from 5 to 11:30 p. m., are the hours of concentration for television-network shows. DuMont and ABC are weakest and least frequent in their evening network shows. NBC and CBS are rather heavily scheduled during the 5-11:30 p. m. span.

The point is that not a single network show from 5 to 11:30 p. m. is devoted to religion, much less to the Catholic Faith!

One DuMont spot, of 15 minutes, called "Morning Chapel" is offered during the day at 11:45 a. m. Otherwise, no religion on the TV networks . . .

To complete the picture, the following programs, all emanating from networks, are listed as the top ten *regularly scheduled* TV programs:

Texaco Star Theatre, Tuesday
Godfrey's Talent Scouts, Monday
The Goldbergs, Friday
Broadway Revue, Friday
Godfrey and His Friends, Wednesday
Toast of the Town, Sunday
Kraft TV Theatre, Wednesday
Boxing, Friday
Suspense, Tuesday
Arrow Show, Thursday

Top ten *program types* for the networks are:

Comedy-Variety
Drama and Mysteries
Talent and Amateur Programs
Visual Sports
Comedy Situation
Misc. Format Variety Programs
Kid Shows
Quiz-Game Programs
Westerns and Serials
Special Events

Religious shows, as regularly scheduled programs or as a program type, are conspicuously absent.

"Spots And Locals"

So much for network shows. There are two other types of TV programs, "spots" and "locals." A "spot" program is an on-the-scene, here-today-gone-tomorrow type show which could be anything according to how the news breaks.

A "local" is a show produced locally by the station or the sponsor or by some local group, such as a church, an Association of Commerce or a civic club. The local boxing match or baseball game is a good example.

Of all three sources of production, networks, spot and local, religious shows are not listed as a single program type among the top fourteen types of TV programs.

Yet whenever a local station is not using network programs, it must televise its own shows. It is these local needs that Catholic Church programs could readily fill.

Television experts realize that many of their shows are below par. However, they are caught between two fires: the multiple costs of programming worthwhile local shows (in addition to initial establishment expenses) and the need of meeting the public's demand for some sort of viewable programs as enticements to purchase television receivers. No programs, no receivers. No receivers, no advertisers. No advertisers, no TV!

The answer has become, give the public something—anything, no matter how poor, just something to look at; then hope and work for the day when better fare will be the order of the TV-day. Grab whatever good comes along, but meantime, remember the budget—live-show programming is murder for the TV pocketbook.

Many programs televised today are decadent, low-grade, unelevating, and immoral. Slapstick comedy by picked-over ham actors, burnt-out torch tunes from low-gowned lovlies, burlesk wrestling and emaciated emcees, questionable quiz shows and fading "film-favorites" are the stock-in-trade offerings on TV's menu.

It is true, certain people "go" for the diluted shows TV is now flashing, but most folks do not, or if they do, will soon become so fed up with what they are seeing that they will no longer care to see anything. Also, for nary a penny, young, impressionable children, right in their own homes, can sit for hours viewing whatever trash is flickered on the TV screen. So far, no church agency has censored TV programs, some of which are worse than class-C movies.

The Opportunity Is At Hand

Further considerations worthy of note are these:

(a) The FCC's crack-down on give-aways is putting pressure on stations to do better programming;

(b) No television station today, however, is making money, therefore funds for original, sustaining shows developed by the stations are eating away at capital investments so that local television stations are eager to give time and space to any group offering them good, televisual programs;

(c) Color television is right

around the corner, with color converters presently in production. The Catholic Church's brilliant vestments, her beautifully decorated altars, her frescoed and mosaiced churches are all color-TV "naturals."

(d) Possible repeating church shows, such as the Mass, the Stations, the Rosary, are ageless. Their beauty increases with repetition. Spot programs—installations, ordinations, May processions, parades, graduations—are already getting the wink from the TV camera;

(e) Catholic high-school and college dramatic societies are turning out good one-act and full-length plays. Their flattered blush—on color television—would be most welcome . . .

Few will deny that the Catholic Church missed the boat on radio.

No one can deny that, after television, there won't be another boat to miss.

It's the old story: a conservative, but gregarious Church, and a new, but practical technique of putting something over.

May we not hope for an early introduction?

Bearing Gifts

"When Henri La Ferte, marshall of France, entered Metz victoriously in 1680, many diverse delegations of citizens of the conquered city came to pay him their respects. Among these was a company of Jews. When it was announced to him that the latter group was waiting in the antechamber, La Ferte replied: 'I have no desire whatsoever to see those scoundrels who put Our Lord on the cross.' "

" 'But,' the messenger took the liberty to object, 'they bring a gift of four thousand marks.'

" 'Let the poor devils enter,' cried the devout marshall in a sudden outburst of Christian charity. 'When they crucified Him they didn't know who He was.' "—**The Catholic Interracialist.**

Pray Ever More

"If you ask of us our message for priests at the beginning of our pontificate, it is: 'Pray, pray ever more and more, and pray more earnestly.'

"It belongs to your divine vocation to prepare in the minds of men a path for the love and grace of Jesus Christ. For this it is necessary that you yourselves be on fire with that love. Kindle this love of Christ in yourselves by union with Christ in prayer and sacrifice."—**Pius XII to the seminarians of Rome, June 24, 1939.**

Code and Cult

P. J. Lydon, D.D.

St. Patrick's Seminary
Menlo Park, California

To gain the indulgences obtained by saying the "Salve" and the three "Aves" after low Mass, must the congregation say the "Salve" and the "Aves," or are the "Aves" sufficient? Can the priest say the "Salve" by himself?

To gain indulgences in reciting prayers, it suffices that a person recite the prayers alternately with a companion (socius), or follow them mentally while they are recited by another (Canon 934, sec. 3). The faithful should be frequently reminded that these prayers after Mass are for Russia (Pius XI, June 30, 1930).

Are the Rosicrucians Masons?

Yes, "The society consists mostly, if not wholly, of Masons, and its objects are identical with Freemasonry" (Preuss: *A Dictionary of Secret and Other Societies*, p. 274).

It is sometimes said by priests that a contrary custom in this country exempts from the necessity of observing a special ceremony of installation of pastors. Does not the letter of appointment suffice?

A letter of appointment is not equivalent to installation (*institutio corporalis*). It gives the priest a *jus ad rem* but not a *jus in re*. A custom contrary to the Canons which suppose or prescribe a ceremony would need to be about a hundred years old, and then it could not be followed, since it can be discontinued without any difficulty (Canon 5). See Canons 147, 461, 1095, 1444 and Fanfani, *De Jure Parochorum*, p. 144, 2nd edition.

If the term of office of the Diocesan Consultors expired before the vacancy in the See, how is the Administrator chosen?

In this case, there are no consultors, and the Archbishop appoints the Administrator. If the Metropolitan See itself is vacant, the Senior Suffragan appoints (Jaeger: *The Administration of Vacant and Quasi-vacant Dioceses in the United States*—C. U. Dissertation—p. 149).

If the term of office expires *during* the vacancy, the Consultors remain in office until the next Bishop either reappoints them or selects others in their place. He should do this within six months after taking canonical possession of the diocese (Canon 426, sec. 4).

In the Constitution of Pope Pius V "Romani Pontificis" may the convert from paganism marry the woman who is willing to be baptized with him, even if the first wife is known and even willing to be baptized?

Some authors who have writ-

ten on this Constitution (Canon 1125) deny that he can do so if the first wife is willing to be baptized. But the answer of the S.C. of Propaganda to the Bishops who took part in the First Plenary Council of China, declared that by this Constitution the convert could ignore the first wife as long as it was very difficult to separate him from the woman with whom he was living and who intended to be baptized. It is not a case of the Pauline Privilege in the proper sense, but the wider Privilege of the Faith. This Constitution could be applied in the United States, e. g., if an unbaptized man married an unbaptized woman and after divorce attempted a second or third marriage with an unbaptized woman (Winslow: *The Pauline Privilege and the Constitutions of Canon 1125; The Field Afar,* 1948, pp. 62-74).

I have a case of mixed marriage contracted before the civil judge. The Catholic wants to have it validated, but the non-Catholic refuses to come before a priest or sign any promises. What can be done?

The faculty to grant a Sanatio in a case like this is given to American Bishops by the Holy Office under the following conditions:

a) that it is morally certain that the non-Catholic party will not impede the baptism and Catholic education of all children who may thereafter be born;

b) that the Catholic party explicitly promise to provide, to the best of his or her ability, for the Catholic education of all children who may thereafter be born, and (in a proper case) also for the conversion, baptism and Catholic education of children already born;

c) that the parties did not, before their attempted marriage, bind themselves either privately or by a public act to educate the children as non-Catholics;

d) that neither party is actually insane;

e) that at least the Catholic party know of the Sanatio and ask for it;

f) that there be no other canonical diriment impediment for which the Ordinary himself has not the faculty to dispense or to grant a Sanatio.

But the Most Reverend Bishop himself must seriously admonish the Catholic party of the grave crime he or she has committed, must impose salutory penances, and if need be absolve the party from the excommunication incurred under Canon 2319, sec. 1. He must at the same time declare that, as a result of the favor of the Sanatio which has been received, the marriage has been rendered valid, lawful, and indissoluble by divine law, and that the children who may have been born or may thereafter be born are legitimate. Moreover, he must remind the Catholic party of his or her grave obligation to take prudent measures for the con-

version of the other party to the Catholic faith.

Since there must be proof in the external forum of the validity of the marriage and the legitimation of the children, the Most Reverend Ordinary shall give orders that in each case the written document of Sanatio together with the attestation of its execution be carefully preserved in the local Curia. He must also see to it, unless in his prudent discretion he judge otherwise, that the notice of the validation of marriage, with a notation of the day and year, be entered in the baptismal register of the parish where the Catholic was baptized.

We had a discussion lately about the kind of dispensation given by Rome to Henry VIII to marry Catherine of Aragon. What was it?

Henry's young brother, Arthur, married Catherine but soon died. It is practically certain that the marriage was never consummated. Henry wished to marry Catherine and a dispensation from licit affinity was given. Affinity in pre-Code law arose from a consummated marriage, but a dispensation from affinity implicitly involved a dispensation from public propriety which arose at that time from valid engagements and from a non-consummated marriage. Whether the marriage of Catherine and Arthur was consummated or not, the papal act rendered Henry canonically capable of entering a valid marriage with Catherine. Henry's subsequent "scruples" were fictitious. The impediment of affinity in the direct or collateral line is of ecclesiastical origin.

Vestments on the Bench

The ancient connection of the Law and the Church is still maintained in many ways. There is, for instance, the custom for Judges of the King's Bench to wear certain robes on Saints' days. These robes are really survivals of clerical vestments. The outer robe seems to be a continuation of the cope that was once worn: the cincture, of the priest's girdle, and the stole, of the ecclesiastical stole. A Judge's scarlet robe trimmed with ermine gives way to a purple robe lined with watered silk, during the Easter sitting, such changes of raiment, according to the Church's seasons, being yet another example of the survival of ancient Catholic customs—Relics of Popery, Horne.

"What do the letters USSR stand for?" the teacher asked the refugee child.

Came the reply, "Union of silently swallowed republics." —**East Europe.**

N. O. D. L. Notes

Canada nears curb on Crime Comics

Moves to plug legal loophole

THE Dominion Government is prepared to bring crime comics under the Criminal Code and to strengthen provisions of the Criminal Code which deal with obscene literature, it was announced in the House of Commons by Stuart Garson, Federal Minister of Justice.

Mr. Garson's statement was made during discussion of a private bill introduced by David Fulton, Member of Parliament for Lamlopps, B.C. Mr. Fulton has been fighting for two years to rid Canada of crime comics and had proposed an amendment to the Criminal Code whereby publishers and distributors of crime comics would be subject to a two-year maximum penalty, the penalty now in force for those who "knowingly" and willfully publish, distribute or sell obscene literature.

According to NC-News Service, the drive has the support of the Federated Women's Institutes of Canada, the Federation of Home and School Associations, the Ontario Teachers' Federation, the National Federations, the Imperial Order of Daughters of the Empire, the Catholic Women's League of Canada and other organizations.

While the Criminal Code has provision for prosecuting obscene literature, there have been few convictions in most of the provinces because the word "knowingly" provides a loophole for those accused. This word had been inserted to protect honest dealers, who might not be in position to know the contents of all books on their shelves. It is proposed to eliminate this loophole.

Under the Criminal Code, it was pointed out that Quebec was the only province in which there has been prosecution against obscene books and magazines "on that scale which would seem to be warranted by the observations which have been made in this debate." In Quebec there have been 100 prosecutions in five years.

In Nova Scotia there have not been any prosecutions in ten years; in Prince Edward Island, none since 1942; in New Brunswick none in five years; in Manitoba eight since 1946; in Alberta about ten in five years; in British Columbia one conviction in five years with regard to motion pictures.

When two men in business always agree one of them is unnecessary.—**William Wrigley, Jr.**

Magazines Disapproved

BY THE

National Organization for Decent Literature

December, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) Advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during the recent months. New magazines are also appearing every month, but they will have our attention for your guidance in future reports.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective
Authentic Detective
Avon Love Book
Army Laughs

Beauty Parade

Best Songs

Best True Fact Detective
Big Detective Cases
Big Song Magazine
Big Time
Blonde Baggage
Breezy Stories
Buddies

Cartoon Humor
Cheers
Comedy
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Confidential Detective

Detective Book Magazine
Detective World
District Attorney Detective

Eye
Eyefull

Fact Detective
Famous Police Cases
Fantastic Adventures
Fact Detective Yearbook
Film Humor
Flirt
Front Page Detective
Fun Parade
Federal Crime Detective

Gay Love Stories
Gaiety
Glance

Headquarters Detective
Human Detective
Hit

I Confess
Intimate Romances

Joker

Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Stars Parade

My Romance
National Detective Cases
Nifty

Official Detective Stories

Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Popular Psychology Guide
Popular Songs
Pepper
Police Detective

Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective

Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sports Action
Strength & Health
Special Detective
Startling Detective

Taboo
Ten True Crimes
Timely Detective
Titter
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Police Cases

Uncensored Detective
Underworld Detective

Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology
Zing

Sermon Suggestions

✠J. F. Noll, D. D. *For the month of December*

Third Sunday in Advent

December 11, 1949

According to Christ's own words St. John was the "greatest man born of woman," yet he was the humblest of all, declaring that he was not worthy to loose the latch of Christ's shoes. No one else could have been half as worthy, because John was born free from original sin, having been sanctified in his mother's womb on the day that Mary, bearing Christ in her womb, visited Elizabeth. John was the greatest saint after Mary, and is so recognized in the Litany of all Saints, where he is invoked immediately after Mary and before St. Joseph.

(1) Humility is the foundation virtue for sanctity. Mary credited her high vocation to her humility: "He has respected the humility of His handmaid and therefore, henceforth all generations shall call me blessed."

What is humility? It is the awareness of our littleness and of our impotence without the grace of God. It is the imitation of Christ Who said of Himself, "Learn of Me because I am meek and humble of heart." It is the result of true knowledge of self, the opposite of self-assertion.

Have we special talents? If we have, it must be remembered that we did not give them to ourselves, that they come from God, Who demands an accounting for their use. They are not intended for show or self-satisfaction. With St. Paul we should ever feel that we have nothing that we have not received, and that we have no right to boast of that which we have received g r a t u i t o u s l y, either from God or from another.

One who is truly humble is also full of charity, because even if he should observe faults in others he knows that if he is better it is due to the grace of God, with which he fortunately has cooperated.

The one who is truly humble accepts crosses and trials not only with resignation, but cheerfully, because they help him to become more humble.

(2) Humility is seated in the heart, and, therefore, it is the way to interior peace and joy and happiness, as it is the way to merit. One who is interiorly rebellious cannot be at peace, cannot be truly happy. The one who is truly humble is never dissatisfied, because he tries to believe that God wants him to be deprived of the things which he might intensely wish for.

It is because humility is the foundation virtue for all sanctity that the Church imposes on religious a vow of obedience by which he or she surrenders his or her will completely to the will of God.

Do we not all pray as Christ taught us to pray "Thy will be done on earth as it is in Heaven?" We could not conceive of rebel-

lion or a rebellious inclination in the angels and saints living with God in Heaven. They love Him so intensely that what He will they also will.

In a religious household there could be no unity of purpose, no harmonious cooperation and, therefore, no perfect order or peace, if each insisted on having his or her own way. There evidently must be a superior or head, and the authority of that head must be regarded as representing the authority of God. The worldly-minded, not perceiving that yielding to the will of another makes for order and peace, wrongly assume that one must become unhappy if he or she surrenders his or her will. The contrary, of course, is true. When one submits his or her will to the will of God he or she is at peace.

(3) Christ set all mankind an example of the most abject humility when He, God, volunteered to leave His glory in Heaven and, to use the words of St. Paul, "empty Himself" in order to become the poorest of men, and voluntarily to accept the cruelest death.

The Son of God got down on His knees the night before He died to wash the feet of the Apostles, and His motto, expressed three times during His agony, was "Not My will but Thine be done." His invitation to all of us is "follow Me, learn of Me."

There are some things, of course, of which all Catholics have great reason to be proud, and it is the possession of the true faith, the access, in a big way, to divine life through personal union with the Divine persons; their freedom from error, their certainty concerning what is right and wrong in the eyes of God. Since most people in the world do not enjoy that great privilege, they are confused both in mind and in heart.

Through the virtue of humility we also "empty ourselves" in order that God may fill our whole being here, as we hope to bask in His infinite Being in eternity.

On one occasion when some of Christ's followers boasted of their achievements, He told them that there was only one thing over which they should rejoice, and that is that their "names were written in the book of life." That is something worth boasting about. I hope that, today, the name of each of you is written in the book of life, and if any of you has reason to believe that it is not, you know how to make it possible, how to keep your name there—and you should have no other ambition in life than to achieve that.

Conclusion: You will never become saints if you follow the ideas of the world, whose spirit, we are told in Holy Scripture, is "at enmity with God."

In the Epistle of this Sunday St. Paul, writing to the Philippians, speaks of the "peace of God which surpasses all understanding," and he tells us that it results from "keeping our heart and mind in Christ Jesus, our Lord."

Thank God for your membership in the religion which guides and directs you not only along the way to salvation, but the way to sanctity, remembering that "this is the will of God, your sanctification," and that God's will is always right.

Fourth Sunday in Advent

December 18, 1949

Recognizing that our sinfulness makes us unworthy of God's favor and love, we would feel like despairing if it were not for God's infinite mercy, but that is not repentance or contrition in the true sense, which consists in returning to God with a firm resolution of amendment, and a disposition of our resolution.

(1) Remorse or pangs of conscience do not necessarily imply a change of heart, because one could still be unwilling to relinquish his fault. We must heed that voice of conscience and follow the will of the Supreme God. We must atone for our sins, turn away from them completely and turn to God. Such is true repentance defined by theology, namely, the turning away from the creature, whether it be a person or a thing which has led us into sin, and turning to God. David did this after being reminded by God through the Prophet Nathan of two crimes of which he had been guilty. His turning to God became complete, and throughout many of his Psalms he expressed his regret for his sins and gave credit to God's infinite mercy for His absolution from them.

After his denial Peter repented sincerely, and turned to Christ with a threefold protestation of love which he never abandoned, but in which he rather grew steadily until the end of his life which ended in a crucifixion. With his past denial before him he told the executioners that he was unworthy to be crucified with his head turned towards Heaven, and, therefore, asked them to crucify him downward towards the earth.

Such was the repentance also of Mary Magdalen. She never went back to her wrongdoing, but lived the life of a contemplative until the end of her days.

We must actually long for a reconciliation with God and then try to live according to His Commandments.

(2) Contrition combines grief over the past with a determination to do better in the future. "How could I have done this to God," and "I will never do it again with the help of God's grace," must be the disposition of the one who hs fallen into grievous sin. It signifies a turning away from the sin and a turning to God. That disposition can be made habitual by becoming vividly conscious that our guilt separates us from God, the only One worthy of our love on Whom our eternal happiness depends. By our grievous sin we set a "wall of separation" between ourselves and God, ourselves and Heaven, much like that told by Christ in the Parable of "The Rich Man and Lazarus."

Only while we live on earth can that abyss be bridged over, through a worthy reception of the Sacrament of Penance, through which, in the name of God, the priest pronounces us absolved, provided our disposition for amendment is satisfactory.

Of course a new fall into the same sin does not invalidate that decree of forgiveness. It can be pronounced anew, but it becomes valid only if at the time of our confession we are sincere and ready to use the means of perserverance and to avoid the occasions which, from our experience, we

know, are responsible for our repeated falls.

(3) Repentance and confession imply "a change of heart," which, we fear, many people do not take into account. They approach the Sacraments, as they do nearly everything else, from custom or routine. But when there is question of the removal of the only obstacle to our salvation, a question of rising to a better life, we must, of course, be serious. When our repentance is sincere the dam is open and divine grace, merited by Christ's redemption, flows again into the soul.

This reunion with God should fill the heart with joy and inspire us to retain that joy, and to look towards an ever glorious union with Him, Who would be "our reward exceedingly great."

St. Paul reminded those congregations to whom he wrote his letters that "our flesh with its concupiscences must be crucified"; that "having died to sin we should now sin no more"; that having risen with Christ we should **remain risen,** and seek only the things that are above. In other words, we must cooperate with God's grace to make our resurrection from the grave of sin glorious and permanent. This is never difficult if instead of merely trying to avoid wrong we aim at doing good; if we strive for sanctification, which, St. Paul tells us, is God's only will in regard to us.

We must do as David did, "Pray God to turn away His face from our sins and to create in us a clean heart."

Conclusion: Virtuous living creates interior joy and peace and happiness. In fact, peace and happiness lodge entirely in the heart and soul. They are interior, and not exterior. In other words, happiness might be manifested exteriorly, but it has its seat inside of us.

Instead of following the loose standards of the world, which never make for happiness, we should be shocked at them and dare to be different and even strive to correct what is wrong in the little circle in which we move.

Christmas

December 25, 1949

At the time the Prince of Peace, the eternal Son of God, came to us in human nature, there was universal **peace** among men. On this anniversary of His birth, there is universal **strife,** with its attending suffering and misery and poverty.

(1) The prophetic words which the Savior addressed to Jerusalem, a figure of this world, were never more literally fulfilled than in our day. The enemies of God have actually "cast a trench about us and compassed us round and straitened us on every side and beaten us flat to the ground." "Not knowing the things which are to their peace," things truly "hidden from their eyes," rulers of nations, statesmen, welfare workers, educators, editors, all of whom train the masses, are almost unconsciously robbing the King of Kings, the Prince of Peace, of the allegiance of millions. The natural consequence is a rejection of His teachings and a repudiation of His laws.

For people of bad will there can

be no peace. In his Epistle to the Romans, St. Paul points out how Almighty God treated pagans who closed their eyes to the light of reason. He surely must be more severe towards those who once possessed, then deliberately extinguished, the light of faith. The Apostle says: "For the wrath of God is revealed from Heaven against all ungodliness and injustice. Because when they knew God they have not glorified Him as God or given thanks; but became vain in their thoughts, and their foolish hearts were darkened. And, as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient; being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, dissolute, without affection, without fidelity, without mercy" (Rom. 1, 18-31). Could a more accurate picture be drawn of society in our day?

When the Savior "came unto His own and His own received Him not," they were more or less excusable, because then "the world knew Him not." But who is there in Christendom in this twentieth century, the heir and beneficiary of His countless blessings, who could honestly plead such ignorance? Has not His kingdom been the greatest fact in the world for nineteen centuries? Was not the constitution of every Christian nation built around His laws? Was not His moral teaching adopted as a standard for the regulation of human conduct in every country from which our land was peopled?

(2) "Christ lives, Christ rules, Christ reigns" was the proud boast of rulers and subjects alike until insubordinate civil rulers and ecclesiastics began to break up His Kingdom four centuries ago. With the breaking of the bond which united nations in the same faith followed the breaking of the bond which united them to one another, as also the bond which united people of the same nation as brothers. Religious and civil strife nationally and internationally have been the record of history since. What principally has occasioned the unsupportable burdens of taxation under which people everywhere are suffering? Arms and armaments; past wars and a state of preparedness for future wars. What principally has divided the citizenry of nearly every nation into hostile groups? The false philosophy and subversive doctrines taught or supported by those who have rejected the authority of "Christ the Lord."

If the 400,000,000 Catholics in the world were determined to lead the way back to Christ they could do so. They profess to accept His faith and His laws, to be His children and avowed soldiers, but they are more often against Him than with Him. They follow, though it is their duty to lead. They predominated in most countries of Europe, yet they did not take a united stand in relation to the campaign against God in Russia and in nations to the west of it. In their respective fatherlands they did not rise to protest when irreligious legislatures proposed to nullify and actually repudiate the most sacred laws of the Almighty. It seems that it should be in their power to bring back the days when "the princes of the people all gathered

together with the God of Abraham" (Ps. 44); the days when "the Lord would bless His people in peace" (Ps. 28).

Never did a temporal ruler who repudiated Christ or defied His Church attain unto more than passing greatness.

Never did a nation whose people sacrificed the spiritual for the material remain long prosperous.

Never did individuals who were more zealous in serving Mammon than God find happiness comparable to that enjoyed by the religiously poor.

(3) This last lesson, which should have been learned by everyone's own experience, is brought home forcibly to us by the feast which we celebrate. It was to teach this lesson that He, to Whom all things belong, became poorest among the sons of men. He did not expect all to follow His example and voluntarily choose poverty in preference to riches, but He did expect that everyone should "seek first the Kingdom of God" even if dire destitution attended the quest.

He did expect that those who possess riches should, especially in times like unto these, share them with the poor. He did expect that the spirit He brought into the world on that first Christmas should captivate all mankind throughout the ages. This spirit is the spirit of sacrifice, the spirit of charity, the spirit of giving. Christmas has actually become the day of days for giving. More money is expended for gifts on that day than on the other 364 days of the year combined.

But how little, proportionately, is given to Him, Who taught us the great lesson of giving, Who gave us Himself as a ransom? We actually give to Christ, according to His own declaration, when we give to the poor, to the orphan, to the afflicted.

Let your Christmas gift to the orphans and the poor, therefore, be guaged by that consideration.

Show yourselves to be "of good will" so that you may earn Heaven's peace, the truest kind of happiness. Return to God completely. Renew your military loyalty to Jesus at the crib, then resolve to engage actively in the apostolate of good works and of prayer.

You, whose Church gave Christmas to the world, should strive to radiate its spirit throughout the year. With the Christmas spirit prevailing at all time there would be no armament problem, no capital and labor problem, no depression problem, no crime problem. There would be universal contentment, and mutual good will. There would be unconquerable faith, hope and charity—leading to the vision and love and posession of God forevermore in His Paradise of Delights.

How to Have a Happy Year

January 1, 1950

On this first day of the year, Sunday is combined with a holyday, which should suggest a weightier reason for beginning the New Year with sentiments of (1) sorrow for our past; (2) gratitude for our protection up to this time in our lives; and (3) of a firm resolution of amendment.

(1) From the day of our Baptism until we attained the age of reason our souls were entirely

free from all sin and would have been disposed, in case of death, for immediate entrance into Heaven to live forever with the angels in God's blissful glory. It was after we learned what was sinful, yet yielded to it, that we began to withdraw ourselves from God, and to force His justice to deal with us according to His laws.

We went through a school of Christ, during which we learned not only what was right and wrong, but were encouraged to keep close to God and, as His children, to be loyal and devoted to Him. We were admitted, at a tender age, to our First Holy Communion, when the Son of God, in His glorified state, visited our souls in person, and flooded them with His Grace. He had every right to expect that we would retain with Him a most intimate union, but we were rather indifferent about it. We began to look for the line which separates venial from mortal sin, and we were not worried much over what we called little faults. Because of that attitude, we gradually began to offend Him more seriously, despite the fact that, through the Sacrament of Confirmation, we became soldiers in His army, and were expected not only to be ultra-loyal to Him, but to fight for His cause, to engage in what we call in modern language "Catholic Action." But we have been, for the most part, very inactive soldiers, doing no fighting, paying little regard to the orders of our officers in God's army.

On this day, therefore, we should express our regret, humbly and sincerely ask His pardon, and, to use a modern phrase, "turn over a new leaf."

(2) During the past year more than 37,000,000 people died throughout the world, which means 100,000 every day. Had we been taken either suddenly or otherwise, we would not have added materially to that number, yet we were spared for no other reason than God's goodness, and for this we should be extremely grateful.

In the Sacraments of the Church we have what non-Catholics do not possess, namely, means of procuring forgiveness for our sins, and of feeding our souls, as often as we feel disposed, on the sacred body and blood of our divine Savior. On examining our consciences we readily discover that we have not been fully appreciative of this privilege, or we would have received Him more frequently and with all the fervor of soul we could arouse.

Probably we never cultivated the practice of forming a special intention for every prayer, for every rosary we said, with the application of its indulgences. We have prayed too mechanically, without our hearts in the prayers, and, of course, we did little praying through aspirations and ejaculations. We never considered anything wrong in what we might call faults of omission.

On this New Year's Day we should express our gratitude to God for all temporal and spiritual favors He has bestowed on us from the beginning of our life down to this day, and the sincerity of that gratitude should be shown by the proper resolution for the future.

You have heard a great deal in recent years about "Family Prayer," "The Family Rosary," devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary, about the need of pen-

ance on the part of those who possess the true faith in reparation for the evils which prevail everywhere in the world, and which were occasioned by an apostasy from God.

It has been our duty ever since the dawn of reason to set a good example to others who have not had our privilege to receive instructions on the purpose of our life, the means by which we were to reach our eternal destiny, and never to follow those who, because of lack of instruction, are not competent to lead.

(3) I have already suggested some resolutions which we should take, but each one of you, who should know what your predominant fault is, must take the proper resolution to conquer it or it will conquer you.

We grow in grace as we grew in sin. We did not contract any fault or bad habit of a sudden. It resulted from the frequent commission of a certain fault. We must overcome the fault in the very manner in which we contracted it, namely, by fighting, one at a time, the inclination or the temptation which led us into it. We fight that inclination today and tomorrow and the next day, and in a short while, we not only shall have overcome the bad habit, but have contracted a good habit. We overcome any vice by practicing the opposite virtue, whether that vice be bad language, or a bad temper, or things impure.

The weekly communicant, for instance, should never lapse into grievous sin, and would not if he acted through love rather than mechanically, because the graces of the Sacrament of Holy Eucharist, and the consciousness of the indwelling of the Holy Spirit in our souls, should move it easily to persevere in good. According to Holy Scripture, the soul which is united personally to God is his tabernacle, and the body which houses the soul His temple.

St. Paul tells us very emphatically that our bodies are temples of the Holy Ghost. If we kept conscious of that we would certainly want them to be ever clean and pure, and would not only avoid everything which might sully them, but do the things which will adorn them the more, and make them more worthy dwelling places of the Holy Spirit.

We must, of course, remove from our mind the notion that it is impossible, in this wicked world, to live holy lives, because God gives us the means to live in that manner, and at the same time He fills our hearts with such joy and happiness that we would not wish to live otherwise.

Conclusion: Wishing all of you a Happy New Year, therefore, I am thinking first of that genuine happiness which results only from being at peace with your conscience and with your God. Try out the formula I have recommended, and you will soon convince yourself that the "peace of God surpasses all understanding," and that that peace can never come from following the excesses of the world—"not as the world gives peace do I give it."

"A man who bows down to nothing can never bear the burden of himself"—**Dostoevski.**

Book Reviews

Interpreting the Sunday Mass, by W. R. Bonniwell, O.P., Kenedy, New York, 1949, pp. 113.

The Riches of the Missal, by Jean Vagaggini, O.S.B., transl. by C. Cornelia Craigie, Herder, St. Louis, 1949, pp. 319, $4.00.

PRIESTS will welcome this book either for their converts or for the parish information libraries. It will also be a valuable supplement to the religion courses in our high schools and colleges. For Father Bonniwell has written a popularization of the development of the Mass that is a splendid piece of work. It is clear, it is interesting, it is thorough but brief.

The purpose of this book is more than just to give a history of the Mass. Father Bonniwell has attempted to find a key to the understanding of the variable parts of the Mass. It has always been a problem to users of the Missal to find some thought or thread of thought in the welter of ideas, aspirations and texts that make up the average Sunday Mass. Much of the difficulty will be removed if the reader realizes something of the original purpose, the evolutionary changes, and sometimes the loss of purpose that have affected each of the variable parts of the Mass. In this book Fr. Bonniwell gives a history of the development of the Missal and particularly the Mass of the Catechumens, and then takes up each of the variable parts in turn, tracing it from its origin down through the changes that have brought it to the form in which we know it today. Once the reader has a grasp of the background of the present-day Missal, he is more likely to find some reasonableness in the average Sunday Mass than if he was to approach it looking for a unifying idea and the personal immediacy that he has grown accustomed to in the prayers in his prayer book.

The Riches of The Missal seems to be an attempt to write a manual of 'liturgical' piety. The author claims that he has set out to demonstrate that the Mass is the central prayer of the liturgy and that the Missal is its official expression—ideas that hardly need demonstration. A reading of the book shows that it can hardly claim to demonstrate these assertions. Rather under the heading of the purgative, illuminative, and unitive ways it discusses the development and growth of perfection in the soul "by means of liturgical prayer." "In this prayer is to be found the solution of the important problem of the sanctification, individual and collective, of the Christian people." To do this the author analyzes the ideas contained in the Masses for the various season and in the proper of the saints. These ideas he gathers together under the heading of one of the three ways in so far as they seem to fit into the traditional practises and virtues peculiar to each of those stages of spirituality. The result is disappointing. It reduces the Missal to a handbook; it takes a text from here and one from there and to what end? Once you return to the Missal itself, the plan that he has forced upon it drops away.

This book may be useful as a

meditation book. I can not see any other purpose for it. Aside from the artificialty of its use of the Missal, it also suffers from poor writing. The paragraphs are often nothing but a group of statements lacking coherence. Even the ideas represent at times an astonishing naivete. For instance he blandly states that "Purity is the source of physical fruitfulness ... Not only does purity give vigor to the body, but it makes the intellect more brilliant" (p. 66). Throughout the book he claims for the liturgy an efficacy that is near that of an **ex opere operato**. In conclusion, attention should be called to the lack of capitals for Precious Blood (p. 48) and to the Latin quotations here and there in the text; these should be translated for an American reading public. —J. P. McManus, S.S.

The Christian Life Calendar, 1950, prepared by Rev. Gabriel W. Hafford and Rev. George Kolanda, The Bruce Publishing Co., Milwaukee.

THE calendar, now in its sixteenth issue, should prove most helpful around a rectory or sacristy or Catholic home. It is quite complete and full of pertinent bits of information on matters rubrical and liturgical. There is a little ferverino for each day, built this year around a central theme: "To bring some soul close to Christ." Incidentally, it begins with the liturgical year—November 27.

Two in One Flesh, Part One: An Introduction to Sex and Marriage; Part Two: The Mystery of Sex and Marriage in Catholic Theology; Part Three: The Practise of Sex and Marriage. By Rev. E. C. Messenger, Ph.D., The Newman Press, Westminister, Md., 1949, three volumes, $7.50.

Two in One Flesh couples an enormous amount of erudition (culled from every conceivable source in physiology, education, sociology, liturgy and the sacred sciences) with an altogether admirable practical purpose: to formulate a sane and wholesome outlook on sex. This last Dr. Messenger certainly achieves; his work will serve as a healthy substitute for and antidote to the flood of ill-disguised pornography that gets by postal censors in the name of science.

How helpful the book will prove by and large is not so easy to discern. It seems to have been aimed broadside at the Catholic reading public, but it will occasionally miss the mark: the average Catholic, the one in most need, will find it sometimes abstruse and in parts irrevelant; the informed Catholic discovers little he did not know well enough already; priests have, like Dr. Messenger himself, seen most of this before in seminary days; one can hardly imagine the pastor making much "pastoral" use of such a set.

And yet the work has very real merits. One would certainly like to see it in the hands of those who attack us (such as are in good faith) and it should be made accessible in public libraries. At my hand as I write is an ad for tedious old Joseph McCabe's **The Catholic Church and the Sex Problem** which as alleged "goes into the stupidity, futility, and insolence of the One and Only Church's sexological ethic." Dr. Messenger would make mincemeat of Dr. McCabe.—G. J. Gustafson, S.S.

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(Continued from page 909)

phatically: "Not one penny!" as U. S. District Attorney Edward T. Kane asked him first whether he gave or paid any money to Dr. Gariepy in 1942, and then whether he had paid the doctor sums totaling $18,000 in 1943 and 1944.

Asked on the stand about his relations with the Gariepys, Father Coughlin said that he had known the doctor since the time the latter was considering building a clinic in Royal Oak and he had been treated professionally by him "possibly four or five years ago." He said that he had met Mrs. Gariepy only once, at a conference in his rectory in April, 1943. The Gariepys were divorced in September, 1943.

Change in Ordo

THE S. C. of Rites has granted to all the dioceses of this country the yearly observance of the feast of St. Frances Xavier Cabrini as a 2nd class feast, on Dec. 22. This December, the Ordo should read as follows:

Dec. 21 Ut in kalend. comm.; sed ad Vesp. fit com. seq., ante com. fer.

Dec. 22 Fer. 5 **Alb. S. Franciscae Xaveriae Cabrini, V.; dupl. 2 cl.** Offic. prop.—Ad Laud., com. fer.

In M., 2 or. fer.

Ad Vesp., com. fer. **O Rex Gentium.**—Compl. de Dom.

Watch for Bogus Priest

A WARNING has been received here that a bogus Mexican priest is soliciting money in the United States under the name of the Rev. George Gabriel, F.M.

The man has somehow obtained indorsements from the late Italian

Cardinal Boetto, an Indian Bishop and the Apostolic Delegation in Mexico, despite the fact that he has never been able to produce documents to prove that he is a priest.

Warnings have been issued before by U. S. church authorities in regard to the activities of this man. In 1939 he was deported from Australia and came to this country, where he posed for a time as a priest of the Syro-Malabar Rite.

Toward a Shorter Breviary

THE daily prayers of the breviary, recited by priests, should be cut almost in half, according to proposals made by 30 liturgy scholars gathered at the Benedictine Abbey of Keizersberg under the presidency of the Benedictine abbot, Dom Capelle. The group met to discuss revision of the breviary.

The psalms which the present breviary covers within the space of one week should be said over a period of two weeks, the liturgists suggested. They also called for a simplification of the Proper of the Saints. The lessons of the second nocturn should be completely edited, they said, eliminating historical errors and redundant phraseology. These lessons deal with the life of the Saint whose feast is being celebrated.

According to our information from NC-News Service, the liturgists believed that the antiphons and responses in the breviary should be retained because the texts are usually well chosen to convey the religious sentiments

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that the Proper of the Time or the Proper of the Saints aims at inspiring

Of particular interest to our readers is the fact that the meeting went on record as opposed to changing the breviary from the Latin to the vernacular. Destroying this sign of the unity of the Church, they stated, would be a great loss to her prestige.

Clever as Hell

A pastor told us just the other day that he was getting quite a few questions by way of 'phone and parlor that struck him as rather unusual coming from his Catholic people—he feared that basically they manifested bad will and yet the interrogators were not at all people of bad will. Finally he found that the questions stemmed (some of them immediately) from Blanshard's **American Freedom And Catholic Power.**

Does this surprise you? It shouldn't. Remember that the book is a best seller; that it is as clever as Hell (no exaggeration and no profanity); that it makes a great show of learning and careful research. In a word, it is the best yet.

Just today we picked up a review of it in an old copy of **Mercury** which characterized it as "an extended and heavily documented analysis of the operations of the Catholic Church in foreign affairs, social hygiene, public education, and science," adds, that it is "written with great care and tremendous scholarship." The final insult—"He [Blanshard] insists, and the text bears him out, that he is not critical of the Catholic

Theologia Fundamentalis

by

A. C. COTTER, S. J.

This is undoubtedly one of the best introductions to the study of dogmatic Theology. On its first appearance in 1940, both American and European reviews praised its soundness of doctrine and lucidity of style. It is complete, up-to-date, American, and though written in Latin, it is so easy to read that the first edition was exhausted within a few years.

To the newly ordained priest the book should furnish matter for hundreds of sermons. To chaplains of Newman Clubs as well as to the priest who intends to go on for graduate studies in Theology, it is indispensable.

The present second edition (1947) is not a mere reprint, but a careful revision.

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religion as a religion but only as a power in non-religious realms."

All this by way of a needed plug. Be sure to get George H. Dunne's reply: Religion and American Democracy, (The America Press, 70 East 45th Street, New York 17). It's a pamphlet and only 25c but the best we have seen yet in the way of an answer.

Pastoral Dilemma

THERE is a nice balance between the authority of the Church and her love for sinners. And sometimes that balance baffles us.

How about this? A Catholic comes in and asks permission for a double ceremony: he wants to appear before the priest and then before a Protestant minister. A friend of ours had a case like that. When he tried to reason with him, the fellow said:

"Well, then, we'll skip the Catholic ceremony for the present. I'll be thrown into the state of sin and you'll be bound to come chasing after me sooner or later and fix up the marriage. Then I'll be getting what I want after all. See?"

The priest saw only too well. And, pray, what is the proper resolution of his dilemma?

Can one say that he has a parishioner, a soul infinitely precious and redeemed by the Blood of Christ, in the state of mortal sin, willing, eventually to have things put right? On the other hand, the priest hates to come crawling after him. And it's not just personal feeling, either. He feels bound to safeguard that tremendous majesty of the Church—call it authority, if you will.

Currente Calamo

Again: following an elopement that has scandalized the whole parish, how long do you wait before dropping around and trying to coax them back? They are parishioners—they are in sin, and we're bound not just to wait for our stray sheep but to go out after them.

A new curate in a parish is often a great blessing in this respect. He represents a new deal. He is presumed to know nothing of ancient sores in the parish; perfectly innocent, he can make a house-to-house visitation, offering the pipe of peace wherever he goes, and driving the best bargain he can for the Church.

If one or another of our readers has any thoughts on this point, we'd like to hear from him and carry his letter in a later issue under Correspondence.

Six Talks on Fatima

We note a recent offer of six radio talks on Our Blessed Lady, each lasting twenty minutes, with music rounding it out to half an hour. They may be had either separately or all together, as printed scripts, tapes, or recordings, at minimum cost. The talks were originally delivered over WFJL-FM, Chicago, by Eugene Murphy, S. J. (founder of the Sacred Heart Hour), Leo M. Shea, O. P. (Director of the Preachers' Institute), Patrick Peyton, C. S. C., Howard Rafferty, O. Carm., Clarence Brisette, O. S. M., and Hugh Calkins, O. S. M. All the talks center about Fatima.

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Stoddard is Back

RECENTLY, for a rather brainy fellow interested in the Faith, we ordered a copy of John L. Stoddard's **Rebuilding A Lost Faith** only to find that it was out of print.

But last week we received a copy of what is evidently a fresh runoff, published as usual by Kenedy in a paper-bound edition at sixty-five cents. Kenedy seems to have used the old plates (which were in good shape), but he has made the book much more attractive physically by means of lighter paper and an enameled cover, redesigned in three colors.

The Order of Judas Iscariot

ONE connected for a long time with **The Converted Catholic** is the ex-priest Rev. Annibale Malinverni. He was a priest in Italy, pastor at a town named Fiesco. His trouble was also marriage.

Canon Pelani of the Diocese of Cremona, in a letter dated June 19, 1922, directed to Father Montonari, of Los Angeles, substantiates this charge. He and his reputed wife came to the United States.

With Thanks . . .

IT was gratifying to read in **The Bulletin** (published by The Catholic Laymen's Association of

Georgia) of an editorial which appeared in the **Jackson Daily News** (Jackson, Miss.) entitled "Be Fair to Catholics." Even the caption appealed to us, for we have felt for some time that all we ask is fairness. We really do not want to overthrow the government, still less to take it over (some of us wouldn't have it as a gift!); we're not planning to ride Oxnam out of town on a rail or imprison Mrs. Eleanor Roosevelt or overrun the White House. Honestly all we want is fairness. Quit trying to build us up into a great big bogey man to scare little Protestant children!

Says the editor of the Daily **News**, himself a Protestant, "This writer has received one letter and two telephone calls in recent days concerning Mrs. Eleanor Roosevelt's unwarranted meddling in the matter of apportioning to Catholic Schools their just portion of that $300,000,000 Federal aid to education bill, if and when it is passed by Congress. Persons making these protests revealed utter lack of acquaintance with the subject . . . "

We were delighted with the observation later on: "When the present public school system was inaugurated in the United States on a strictly non-sectarian basis, the Catholics were faced by a tremendous decision as were all citizens. The alternative was to have children educated without reference to the Creator and without reference to the teachings of religion or to establish schools of

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their own in which religion would be taught and in which religious principles could be in the homes and in Sunday schools and perhaps religious vacation schools. Most citizens decided to accept the public school system. Catholics however saw the danger of a religiously indifferent, religiously ignorant person as the frequent graduate of such a school."

The Supreme Court, the editor adds, has recognized the validity of the Catholic view and the rights of the parent to choose what education his child shall have. Further it recognizes the constitutionality of providing transportation and non-religious textbooks, since these are given not to the school but to the child! Hence, the lunch program administered by the aid of federal funds has worked smoothly in any state where it is allowed to stand on its own merits. "Here in Mississippi," the editor notes, "the state educational board has handled these funds without any difficulty whatsoever."

Rightly he scores the thesis accepted unthinkingly by "the growing number of people who, inflamed by intolerant leadership, have been attempting to brand Catholic schools and consequently parochial schools of all denominations as un-American and un-Democratic."

Pretenders to Americanism

Continuing in the same vein, he does not hesitate to unmask some current pretenders to hundred-per-cent Americanism: "While the man in the street is turning over in his mind the status of public and religious schools in our American democracy he must at the

THE SOUL

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John Patrick Rowan, Ph.D.

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same time—to be realistic—consider the whole field of Church and State relationships. A number of intelligent non-Catholic thinkers have become alarmed over the activities of the group which have dubbed themselves as Protestants and Others Organized for the Separation of Church and State. John Q. Public should ask these people what do they mean by separation of Church and State in practical terms. Their activities would indicate that their sole concern is to see that pupils in parochial schools receive no aid . . . and that anti-Catholic prejudices be kept alive and inflamed."

"Intelligent non-Catholics," he reminds us (lest we forget that many non-Catholics have not lost their intelligence in the heat of battle!), "see in this organization a distinct threat to the many encouragements which the American government has always given impartially to religious groups, Churches, Sunday schools, religious colleges and universities."

Government Aid in Other Ways

The scope of government aid is far greater than such short-sighted bigots realize, and far more important to their own interests than their present passions will allow them to see. As the editor points out, "The United States Government has built a chapel in practically each of its military establishments throughout the world. At Annapolis and West Point all students are required to attend Sunday church services in the faith of their own choosing. The G.I. Bill of Rights pays the tuition, board and lodging and textbooks for our

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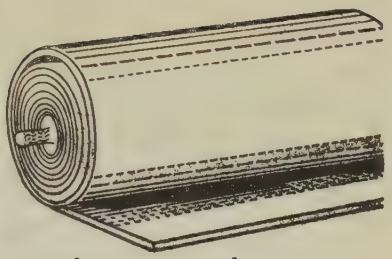
veteran soldiers. This program which permits these ex-GI's to enroll in denominational high schools, colleges and universities has been the salvation of many such institutions. Of course, tax supported institutions would not have had room for these GI's. Without these students many denominational institutions would have had to close their doors. Veterans were even allowed to study theology with these funds from Federal taxes."

Nothing is ever said about such helps for they do not stand out obviously as aid to Catholics. But it is the same principle which permits aid to us that legitimizes all these good things; they stand or fall together—as the Commies have been quick to see. Hence this clear-headed editor asks, "Now just what do these people want who talk gibly about separation of Church and State? Do they want all the above things eliminated and allow the churches to face the practically impossible task of supplying millions of dollars which have been granted them directly and indirectly? There are atheistic and Communistic organizations in the United States that are expressly organized to obtain such results. Intelligent non-Catholic leaders comprehend that these people talking about separation of Church and State are leading the country down the road to religious disaster. Of course the atheist, the secularist, and the Communist are gleefully watching such so-called religious leaders attempting to accomplish things which they themselves could not hope to accomplish . . ."

The author of these several quotations, by the way, is Mr. Frederick Sullens, a devout Presbyterian. Our congratulations to Mr. Sullens.



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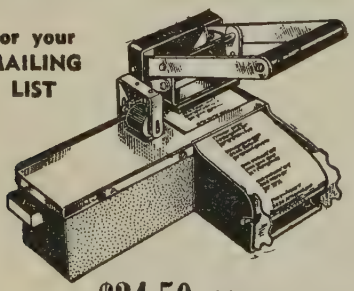

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Correspondence

Ouch!

Editor:

YOU certainly do err in one statement you made in the October issue. "Too bad you can't meet Father Sephton. You'd like him." I wouldn't like him if your description of him is accurate.

How can he (or you) think that it is a lovable habit to be "generally three to five minutes late starting (Mass)." The implication seems to be that punctuality is just an old-fashioned habit of fuddy-duddy Monsignors. You both know better.

And if dear Father Sephton, who forgets last-minute banns and deaths, were a salesman and forgot last minute instructions of his boss, he would soon be tossed out on his ear (which of course would be an unholy and unconsecrated ear).

To fall over a trash-can once is regrettable. To hit the same trash-can on the return trip is just plain stupid. Besides Father S. doesn't like dogs. He should drop dead—and I'm sure the little rascal would be glad to do that for the Church.

Constant Reader

P. S. If you publish this, I'd prefer to share the anonymity of Fr. S. I give missions, and some of our best customers, alas, are other Sephtons.

A Miracle of Mercy

The following letter was forwarded to us with a request for

its publication by the famous Father Mateo Crawley, SS. CC., as an illustration of his principle that "It is never too late when dealing with Jesus."—Editors.

Funchal
Island of Medeira

Reverend Father Mateo:

I AM writing to inform you of a marvelous conversion due to the fidelity of the Heart of Jesus enthroned in my home, and through the intercession of the Immaculate Heart of Mary.

I was born of a Catholic marriage and was baptized. Unhappily the doctrines which dominated our country at that time made my father not only an atheist but a violent Free Mason. I was strictly forbidden to go to church or to receive the sacraments.

The Sacred Heart in His goodness gave me the grace of a Christian marriage. Only then did I make my first confession and communion, and that on the very day of my wedding.

Five years later the Sacred Heart sent you to preach to us in Funchal, Capital of the Island of Maderia. Because of His great mercy I was one of those who were privileged to hear you. Certainly the King of Love was speaking to me through your lips.

The theme of your preaching was the great duty of being an

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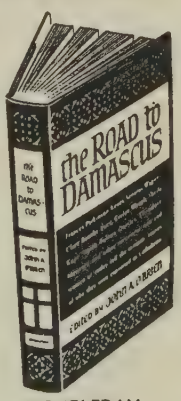

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apostle in the home through sacrifice and prayer but especially through the Eucharist, even through daily Mass if possible. For you told us that we had to be very rich in grace and rich in love to obtain the conversion of the numerous prodigals to be found in every family. This seed produced marvelous fruit in my home.

This is how it happened: I felt an interior force irresistibly urging me to put your inspired words into practice. At this time I was already married but living in the home of my father who scarcely tolerated Sunday Mass and even that against his will.

For twenty years I offered my prayers and sacrifices for the conversion of my father. On the occasion of a funeral in the family, a friend of mine to console me, gave me a copy of your book, Jesus, King of Love. This was your second and more urgent appeal! I felt inspired to have the Enthronement in our home but it was not possible—father would never consent. However, Divine Mercy found the means of conquering this rebellious yet precious soul.

My father was obliged to take a long trip. This proved to be the providential occasion to have the solemn Enthronement of the Sacred Heart, for the reading of your book had urged me to go ahead, so much that despite my exceedingly weak and over-fearful character, I became more courageous, even daring.

The following year my beloved father, now 79 years old, became seriously ill. I witnessed his terrible fight against the enemy of his soul and especially against the Free Masons of his lodge who

surrounded him. Consequently his conversion seemed almost impossible.

But suddenly on a Saturday, the 21st of August, eve of the Feast of the Immaculate Heart of Mary, he himself asked for and received the last Sacraments. Then it was that he openly stated that deep down in his heart he had always kept the faith, but because of his obligations to Free Masonry he had been forced to renounce the practice of his religion.

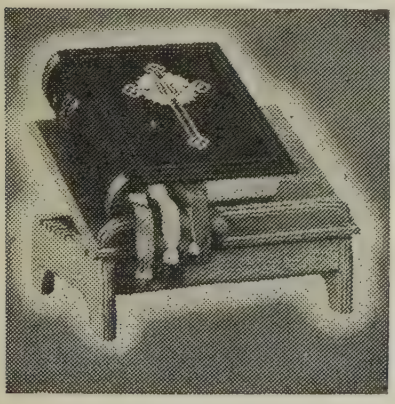
The convert in his new found happiness now became a veritable apostle by his exhortations, his piety and his example. Every day he generously offered his sufferings and his death for the conversion of sinners. Eight days after this miracle of grace he piously gave back his soul to God. The King of Love had once more marvelously kept His promises.

Excuse the length of this letter which I intended to be a hymn of glory to the Divine Mercy of the Heart of Jesus. Thank you Reverend Father for your preaching which in this case certainly bore fruit. Make known this great miracle to all the young women and to mothers and wives who are going through the terrible agony from which I suffered so much. The apostolate of the Sacred Heart will be a consolation for them and will mean eternal salvation for the prodigals in their own homes.

What Can Be Done?

Editor:

I AM much interested in the Catholic press. I have been gratified



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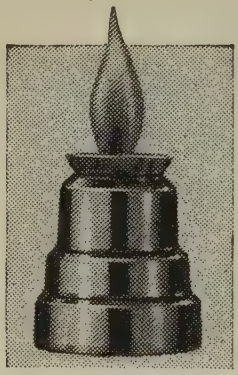

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Correspondence

at its growth. I can recall that within my lifetime (I'm in my mid-fifties) I've seen laymen's interest grow considerably.

Recently I attended a retreat at a Maryland college. I couldn't find a Catholic periodical anywhere. There weren't many pamphlets. If I didn't subscribe to **Our Sunday Visitor**, I'd have missed that issue

Is there any reason why pastors themselves should be so indifferent as to the importance of our services in the Catholic Press? Isn't there every reason why a pastor should rejoice in seeing Catholics better informed upon matters relating to their faith?

I have met this condition of pastor-indifference to church periodicals at various points in enlightened Westchester County, N. Y., in the prosperous Midwest and in the South. Nothing pleases me more than to see overflowing pamphlet-and-periodical racks in a Catholic church, as you almost always do in churches in Washington, D. C., and in many in New York City.

What can be done about it?

Sincerely,

Mr. Graddock Goins

Shippensburg, Pennsylvania.

Free Trips for Holy Year

Editor:

A PRIEST or other church official will travel free of charge from New York, as Spiritual Leader, being the twenty-fourth member of a group of twenty-three parishioners. Each pilgrimage, A, B, or C, will comprise two such groups, from one or more

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All the good points of the previous editions are here incorporated. The text is given in extenso and conveniently arranged. Cross references are avoided whenever possible. In some places the present compilation is a decided improvement over previous editions. Thus, the Office for the Sundays within the Octaves of the Ascension, Corpus Christi, and the Sacred Heart were previously inserted into the Office of these Feasts; now these Sunday Offices are in great part given separately. In this way the Office of the Feast runs more smoothly, and the Sunday Office is easier to find.

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Editor:

THE first article under Currente Calamo, in the September number of **The Priest**, is entitled Albert

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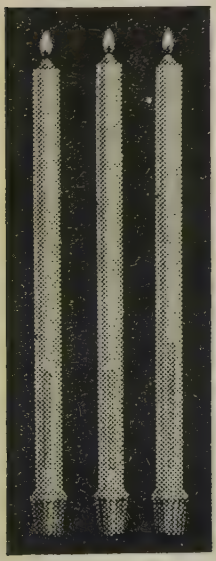

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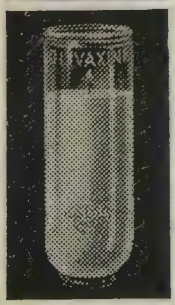

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INCENSE AND CHARCOAL

Schweitzer, Th.D., Ph.D., M.D., Mus. D., etc. I began to read it with avidity because it concerned a man recognized universally as a truly great man in the field of science and service to humanity. The further I read, the more chagrined I became. The article was so unfair, so uncharitable, so full of evident jealousy that I found it hard to believe that it had not crept into the pages of **The Priest** by mistake. Are you positive you wanted such an article to grace the pages of a magazine addressed to priests, other Christs? Where in the world is your spirit of fair play, your spirit of scholarship, your Christ-like spirit of gentleness and charity?

This is no defense of Dr. Schweitzer's teachings, of his competence in the chosen fields of music, of medicine, of theology. Granted that Dr. Schweitzer has been unduly praised and acclaimed by the secular press that has all but deified him. Granted that he is not quite the man Protestants make him to be. Does that constitute sufficient grounds for making a gratuitous statement about his theology; impugning his competence to judge musical compositions by his apparent errors concerning God and Christ—a man who attains the degree of M.D. is hardly to be trusted when prescribing for a cold if he doesn't believe in God! —misjudging or rather prejudg-

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ing his motives for giving up a successful career as a musician and a theologian for work among the natives of Africa. It is a part of Christ-like charity, not to mention sound reason, to call a man of Dr. Schweitzer's stature "a sentimentalist of the lushest, most non-sensical type," when he abandons a successful career to care for Christ's least ones? Perhaps he does consider Christ a non-entity—proof, please, is it rational to suppose that Christ will repudiate Dr. Schweitzer's selfless and devoted work because the good Doctor made egregious blunders in theology, perhaps through invincible ignorance? The foulest blow was to bring in the name of Henry Wallace, in an article dealing with a man of Dr. Schweitzer's stature.

Can't we have an unbiased, scholarly analysis of Dr. Schweitzer from the pen of a man who can be objective enough to prove statements he makes both favorable and unfavorable to this man? Can't someone write with Christ-like forbearance and reasonable objectively about a man whose scholarship and sincerity and utter forgetfulness of self is refreshing in this world, which has so greatly abandoned Christian principles?

I, for one, am greatly attracted to this man who seemingly cares little for the applause of the crowds, but who is eager and anxious to get back among the savages, who, at least don't impugn his motives.

There are greater men in the land of the Negro than Dr. Albert Schweitzer; better educated than he, more Christ-like in their ministrations, but where will you

find one other who, whilst denying the actual historical existence of Christ has, nevertheless, found Him so surely in these, His least ones? May God help him.

Sincerely yours,
Name Withheld

Wants Boylan Published

Editor:

Lately I spent an evening browsing through my file of **The Priest** and I formed the conclusion that among your finest features was that series of articles on priestly spirituality written by Father Eugene Boylan, the Irish Trappist.

It surprises me that no publisher has yet been able to induce Father Eugene to let him gather up these essays and put them out in book form. I am sure that the work would sell widely enough among the clergy to pay publication expenses.

Sincerely yours,
F. X. McB.

Chicago.

Correcting the Raccolta

Editor:

IN connection with my communication to **The Priest**, last September, page 719, I just received a letter from Fr. Mutch calling my attention to other mistakes in **The Raccolta**, if "perhaps you might write to **The Priest** and point them out."

Well, here they are for whom they may concern.

1) In nos. 118, 121, 123, 142 a, 153, 159, 220, "**usual conditions** is used when not all of the four

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usual conditions must be fulfilled."

2) "Under no. 224 we find **under the usual conditions** and also **on condition of Confession, Communion, and a visit to some church or public oratory.** The first quoted phrase is wrong."

3) "Under no. 292 **usual conditions** is omitted."

4) "Under no. 360, in Note 2, **If . . . the faithful are accustomed to make use of a chaplet . . .** The correct sense is: If the faithful use a chaplet **in the customary manner,"** or maybe better as is **the custom: 'de more.'**

5) "Under no. 547, small print, **. . . and visited some church or public oratory to pray for the intentions . . .** At least the Latin in Preces et Pia Opera does not say ibi."

All these mistakes noticed by Fr. Mutch in his first edition of **The Raccolta** have not been corrected in the third edition I am using.

By the way, in answer to the questions proposed by Fr. Mutch in his "Notes on Indulgences," September issue of **The Priest,** page 682, I submit the following quotations, which may be of interest for him and for the readers.

1) Concerning the point just mentioned, whether or not the prayer for the Pope's intentions needs to be said during the visit, the Sacred Penitentiary said: **Preces, quamvis in singulis visitationibus iterari pie soleant, ab his tamen seiungi possunt.** Monita de ratione indulgentiae lucrandae, num. 16. Cf. Acta Apostolicae Sedis, 16, 1924, 342.

2) If one wishes to gain several visit indulgences consecutively, must one really go outside, or is it sufficient merely to step into

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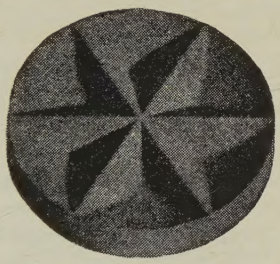

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the vestibule of the church? Ferreres answers: **Censetur egredi de ecclesia qui ingreditur sacristiam, aut egreditur ad atrium ipsius ecclesiae.** Cf. Beringer, Les Indulg., vol 1, pag. 587 (Paris, 1905); **Compendium Moralis,** edit. 16, 1940, vol. 2 num. 795.

3) May I now quote myself as regards the question: May one put off the visit and the prayer for the Pope's intention eight days? Answer: 15. **It should be noted as regards the other good works, that, even when one anticipates Confession or Communion, it is not permitted to anticipate them, as decided on January 12, 1878.** S. C. Indulg, Geneven. Cf. **Fontes Codicis Iuris Canonici,** vol. VII, num. 5082. The privilege is now extended to putting off for eight days the Confession and the Communion; but it is obvious that the same answer should be applied. The quotation is taken from a paper published last August in **Boletin Ecclesiastico,** 524-533, a monthly magazine edited by **Universidad de Santo Tomas,** Manila, in which, after an historical survey of the discipline contained in canons 931 and 933, my conclusion is **one Communion does not suffice for all the indulgences of the previous week,** just the opposite to Fr. Mutch's conclusion in his article **Conflicting Opinions On Indulgences,** published last year in **The Priest,** July issue, to which mine was meant to be a reply. Thus far, I confess my failure in discovering any internal probability to his opinion.

Sincerely in Christ,

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